THE

ANNALS

OF THE

CHURCH

FROM THE

Death of CHRIST.

VOL. I.

Containing the Space of 267 YEARS.



LONDON:

Printed for THO. MEIGHAN in *Drury-Lane*; and
W. LEWIS in *Ruſſel-ſtreet*, *Covent-Garden*.

M DCC XXXVII.

MUSEUM
BRITANNICUM

ADVERTISEMENT.

THE publication of this Volume has been retarded by ſeveral accidents, and particularly by the death of the late corrector of the preſs: but the next, of which the firſt ſheet is already printed, will, I hope, be carried on with more expedition.

The ſubſcribers are deſired not to bind up this, till they have the other five volumes, with another title-page, a preface, and a catalogue of the ſubſcribers names. They who have ſubſcribed for the ſets in Genoa *paper, pay at the receiving them entire (not nineteen ſhillings and ſix-pence, as mentioned in the conditions, but only) ſixteen ſhillings.*

The

ADVERTISEMENT.

The ſtars ** *interſperſed throughout this work are deſigned to divide the matter of one year from another, and the empty parentheſes* ( ) ( ) *to mark the years wherein nothing of moment occurs to the preſent purpoſe.*

The facts of the firſt thirty years from Chriſt's *death, being moſtly related in the holy Scripture, are touched upon here very conciſely, but thoſe of the following years are treated with due length, and their authority proved in the notes of vol.* VI.

The principal errata are,

P. 69. *l.* 6. dragged *r.* dragging. *p.* 223. *l.* 11. viſar *r.* viſard. *p.* 237. *l. antep.* the blood, *dele* the. *p.* 279. *l.* 7. his *r. Cleander's.* *p.* 402. *l.* 24. *Abdon*, &c. *ſhould be l.* 7. *after* virginity. *p.* 489. *l.* 5. *r.* Theſe diſorders.

THE ANNALS OF THE CHURCH.

NOTES upon the First VOLUME.

Notes for the year 33.

N. 1.  *UC.* c. 22. *Acts* 1. except *footsteps* mentioned by *Hier.* de loc. ſanc. *Optat.* con. *Parmen.* l. 6. *Paulin.* ad *Sever.* ep. 11. *Sever.* h. l. 2. and in *Bede*'s time, *Bed.* loc. ſanc. c. 7. *Euſ.* v. *Conſt.* l. 3. c. 43. It is now removed to the eaſtern port and ſhut up, ſays *Burchard.* par. 1. c. 7. & alii *Cajus* exercit 16. § 154.

N. 2. *Acts* 2, 3, 4. — the 5,000 c. 4. v. 4. diſtinct from c. 2. v. 41. for (1.) they are told as diſtinct converſions. (2.) SS. *Hier.* in *Iſai.* 40. *Aug.* tr. 39 in *Joan. Chry.* here and elſewhere affirm it — *the beautiful* was not the principal gate acc. to *Joſ.* 6. bell. c. 6. & 15. ant. c. 14. but the *Corinthian* one compoſed of *Corinthian* braſs.

N. 3. *Act.* 5. — In what manner *Ananias* profeſſed poverty, may be ſeen in *Hier.* ep. 8. and *Dem. Athan.* ſer. de paſſ. & cru. *Max.* ap. *Amb.* ſer. 9. *Aug.* de verb. ſer. 25. (ſeu 27.) *Greg.* 1. ep. 33. *D. T.* 2. 2. q. 88. a. 4. ad 3. — *common priſon*, c. 5. v. 18. gr. en tereſei demoſia *ſecret diſciple*, *Clem.* recog. which tho' an apocryphal B. is in this point approved of by *Bed.* retract. in *Act.* 5. & *Chryſ.* ho. 19. in act.

N. 4. *Act.* 6. *called Greeks*, the goſpel was not yet preached to the *Gentiles*, but only c. 10. ſo theſe were *Jewiſh Greeks.* — *Deacons* the nature of the deacons functions is more at large in *Baron.* 57. n. 131. *Ignat.* mart. ad *Trall.* *Juſt.* mart. apol. 2. *Cypr.* ep. 65. ad *Rogatian.* *Amb.* 1. de off. *Hier.* ep. 48. mention the deacon's parts of attending the bps and prieſts in ſacrifice, their reading the goſpel, *&c.* and *Tertul.* bap. c. 17. their right of baptiſing next to bps and prieſts. *D. T.* ſup. q. 37. a. 1. ad 2. & q. 35. — and the councils *Arelat.* II. c. 15. *Carthag.* IV. c. 38. *Nicen.* I. c. 18. l. 25. for *Agap* r. *Agapæ*.

N 5. *Act.* 7. *North-gate Bed.* l. ſanc. c. 1. *Burchar.* in deſcrip. ter. ſanc. *Brochar Act.* 8. v. 58.

v. 58. — *Converſion of Paul, Aug.* ſerm. 94. de diverſ. ſer. 1 & 5. de ſanct. —— *Gamaliel, Lucian* epiſt. de invent. S. *Steph.*

Notes for the year 34, &c.

N. 1. *Act.* 11. v. 19. 1 *Pet.* 1. —— by S. *Peter, Chryſ.* ho. 87. in *Jo.*

N. 2. *Act.* 9. *Cilicia, Act.* 21. v. 39. *capital, Strab.* l. 15. *free town. A.* 22. v. 27, 28. —— That S. *Paul*'s converſion was this y. is gathered (1.) fr. martyrologes ap. *Till.* t. 1. p. 2. pag. 793. (2.) fr. S. *Chryſ.* t. 5. orat. 13. ſaying, S. *Paul* was immediately converted after *Stephen*'s death; and S. *Aſterius* ſays: his hands were freſh died with his blood; (3.) the *Jeruſalem* C. was in y. 50, to which we count 17 y. after his converſion, *viz.* 3. when he came to *Jerus. Gal.* 1. 18. and 14 y. more when he went up to the *Jeruſalem* C. c. 2. v. 1.

N. 3. *Act.* 8. *Simon, Orig.* con. *Celſ.* l. 5, 6. *Epiph.* h. 21. *Ignat.* ad *Trall.*

N. 4. *A.* 8. *Abyſſine Ethiopia Euſeb.* h. 2. c. 1. *Chryſ.* in act. ho. 19. ſay, it was cuſtomary among the *Ethiopians* to be governed by women. *Grotius* adds, that *Candacé* was the title of the *Abyſſine* queens. *Plin.* l. 6. c. 29. ſays, perſons ſent to *Meroes* (an iſland of the *Abyſſine Ethiopia)* related that *Candacé* was the name given to the queens of that country: *Strab.* l. 17. ſays in his time (*i. e.* in begin. of *Tiberius*) *Candacé* reigned there. *Hier.* ep. 103. Nor have I more ſanctity or diligence, than this holy eunuch who came to

the temple from *Ethiopia*, that is from the extremeſt parts of the world. — *Own country*, *Iren.* 3. c. 12. l. 4. c. 40. *Arabia*, *Niceph.* 2. c. 6, 7. *Doroth.* in ſynopſ.

N. 5. *Tert.* apol. c. 5 & 21. *Euſ.* 2. c. 2. & chr. 37. *Chryſ.* ho. 27. in 2 *Cor.* *Greg. Tur.* h. l. 1. c. 24. *Oroſ.* h. 7. c. 4.

N. 6. *Ends of the earth* *Ro.* 10. v. 18. where the *Gr.* has *oikoumené*, i e. *habitable*. See *D. T.* here lec. 3. & *Matth.* 28. v. 19. *Marc.* 16. v. 15. *Act.* 1. v. 8. *Coloſſ.* 1. v. 5, 6, 23. So the apoſtles preached to all the then habitable earth, of this the holy fathers cited by *Baron.* 35: n. 4 of which ancient monuments mentioned by voyage-writers are no inconſiderable proofs. As for *America* the thing is not ſo evident, and yet even that part of the world ſeems to have been inhabited and known by the ancients, for (1.) the *Mexicans* had a tradition that they came from a diſtant eaſtern region; *Chevreau* l. 9. p. 17. (2.) the *Egyptian* prieſts in their diſcourſe with *Solon* takes notice of the *Atlantic* iſland bigger than *Aſia* and *Africa*. (3.) *Plato* has much the ſame in his *Timæus*, *Marcellinus* in his hiſtory. (4.) *Hanno* the *Carthaginian*'s voyage, *Seneca*'s hints in his *Medea*, *Diod. Sicul.* l. 5. c. 20. *Elian.* h. l 6. (5.) the *Tartars* in *Aſia* ſeem to be ſeparated from *America*, either by the ſmall ſtreight of *Anian*, or not ſeparated at all. Then *Guinea* in *Africa* and *Braſile* in *America*, not ſo vaſtly remote. And in the *artic* and *antartic* parts, perhaps *America* may be joined to *Europe* and *Aſia*. Again, *Jeſſo* is thought

thought to join *America.* (6.) *Yucatan* with ſeveral other iſlands in the gulph of *Honduras* held circumciſion, adored the croſs, *&c.* and *Paraguaia* or *la Plata* had at the *Europeans* coming many notions and ceremonies of the *Chriſtian* religion, which they ſaid they had received from S. *Thomas* or *Sume* (as they pronounce it) and this long before the *Spaniards* arrival. *Chevreau* t. 9. p. 46. — *Saul, Gal.* 1. v. 18.

N. 7. *Ac.* 9. v. 22, 23, 24. *Joſ.* 18. ant. c. 7. — 2 *Cor.* 11. v. 32. *Damaſcus* the capital of *Coelo-Syria,* and acc. we find that the inhabitants there applied themſelves not to *Aretas,* but *Agrippa* of *Judea:* and had it not belonged to the *Jews,* their prieſts could not have given out warrants to *Saul* there. So that then it was under the *Jews,* but this y. taken by *Aretas,* who put thoſe *Jews* that lately fought for him againſt *Antipas* to guard the town-gates. *Act.* 9. *Galat.* 1. 18. *Hier.* & *Chryſ.* ibid.

N. 8. *Euſ.* chr. in y. 4. of *Olymp.* 203. before *Tiberius* d. *Peter* founded the *Antioch* church, and had his ſee there. — *Orig.* ho. 6. in *Luc.* *Euſ.* 3. c. 36. *Hier.* 2. *Gal.* *Baſil. Seleuc.* *Chryſ.* t. 1. ho. 42. *Peter* ſate at *Antioch* a good while. *Greg. mag.* l. 6. epiſ. 37. years 7. *Act.* 9.

N. 9. *Act.* 10, 11. *Cerinthus, Epiph.* h. 28.

N. 10. *Suet. Dio Tacit.* an. 5. U. C. 790.

N. 11, 12. *Agrippa Joſ.* 18. ant. c. 11 & 20. c. 4. *Dio* & *Suet.* in *Caj.* ſay *Caligula* recalled *Vitellius*, bec. he was jealous of the reputation he had gained in the government of *Syria*; in that poſt he ſtruck up a peace with *Artaban.*

Notes for the year 38, &c.

N. 1. *Joſ.* ib. *affronted*, *Philo* in leg. ad *Caj.* & in *Flac.* *Herodias*, *Joſ.* 18. ant. c. 9. *pined away*, *Hegeſip.* de excid. Jeroſ. l. 2. c. 5

N. 2. *Hebrew Papias* ap. *Euſ.* 3. c. 39. *Iren.* 3. adv. her. c. 1, 11. *Orig.* ap. *Euſ.* l. 3. c. 25. *Euſ.* himſelf c. 24. *Cyril. Hieroſ.* catech. 14. *Hier.* pref. com. in *Matth.* & v. i. *Epiph.* h. 29 & 51. *Chryſ.* ho. 1. in *Matth.* *Aug.* de conſ. evang. l. 1. c. 2. *Athan.* in ſynopſ. — The main objection of *Eraſmus*, *Eſtius*, *&c.* who hold it writ in *gr.* is from the *hebrew* words put down and interpreted in it by the *gr.* which a tranſlator would not have done, but turned them into *gr.* without retaining the *heb.* Anſ. This would equally prove the *Pentateuch* writ in *gr.* for *Galaad*, *Gen.* 31. 49. *Benoni*, *Gen.* 35. 18. *Phaſe*, *Ex.* 12. are *heb.* words retained and interpreted by the *gr.* — In a word, the retaining proper names and interpreting them is neceſſary in tranſlation: e. c. when our Saviour *Matth.* 27. 46. ſaid, my God why have you forſaken me, had not the tranſlator retained the *heb.* words *Eli*, *Eli*, what reaſon could there be v. 47. to ſay, he calleth for *Elias?*

N. 3.

N. 3. *Petronius* ſ. this y. or in 39, it is not eaſy to determine which, *Till.* E. t. 1. p. 256.

N. 4, 5. *Joſ.* 18. ant. & *Phil.* in legat.

Notes for the year 41.

N. 1. *Suet.* in *Caj.* n. 59. he l. 29 y. and r. 3 y. 10 m. which from *March* 16, when *Tiber.* d. to *Jan.* 24 is juſt that time. *Suet.* n. 58. & *Dio* ſay he d. IX Kal. *Feb.* —— *almoſt* 20,000,000 *Suet.* n. 37. vicies & ſepties millies H S.

N. 2. *Suet.* in *Caj.* & *Claud.* *Joſ.* 20. ant. c. 4.

N. 3. Many eminent critics think this account of *Euſeb.* true, tho' for its inferior degree of certainty called by *Gelaſius* apocryphal.

N. 4. *Act.* 11.

Notes for the year 42.

N. 1. *Act.* 12. *accuſer Clem. Alex.* inſt. ap. *Euſ.* 2. c. 9.

N. 2. That this creed framed by the apoſtles was truſted not to their writing but memory, ſeems plain from *Ruf.* præf. expoſ. ſymb. apoſt. *Hier.* ep. 61. ad *Pammach.* *Leo mag.* ep. 96. *Amb.* epiſ. 7. l. 1. *Tert.* preſcr. 37. 13. & de veland. virg. c. 1. Nor ought it to be any wonder, that the creeds in different cities had ſome ſmall difference of words; for that ſeems partly owing to the different tranſlations of the *Hebrew*, and partly to ſome additions and explications made uſe of in ſome

churches: but this creed, as S. *Amb.* ep. 7. l. 1. takes notice, was preſerved in its entire purity in the *Roman* church.

N. 3. James, *Euſ.* 2. c. 1. *Joſ.* 20. ant. 8. —— John, *Euſ.* 3. c. 23. cites all the ancients for this. —— Andrew, *Orig.* ap. *Euſ.* 3. c. 1. *Hier.* v. i. *Naz.* orat. 25. and in S. *Andrew*'s acts, not thoſe apochryphal ones written by *Nexochorides* and *Leonides*, but thoſe contained in the encyclical letter of the preſbyters of *Achaia*, which are eſteemed authentic, and as ſuch cited by the fathers of the 8th and ſeq. ages. —— Philip *Polycrates*, ap. *Euſ.* 3. c. 31. with moſt of the ancients conſign *Hierapolis* for his death and burial place. — The kind of death is not ſo certain as the place, tho' that is mentioned in *Euſ.* chron. (*baſil*) *olymp.* 207. y. 4. See the hom. in 12. apoſt. attributed to S. *Chryſ. Metaphaſ. Nicep.* 2. c. 40. and the general tradition of the *Greeks* and *Latins* after the 9th age. —— Thomas, *Euſ.* 3. c. 1. *Ruf.* 10. c. 9. *Chryſ.* ho. 61. in *Jo.* and the general tradition in the 3d age. —— affirmed, *Florent.* p. 146. his body was found at *Maliapur.*

N. 4. The homily attrib. to *Chryſ.* viz. ho. 31. in apoſ. which the greateſt part of *Greeks* and *Latins* follow, affirm this of *Lycaonia*, *&c.* but with more certainty of *India*, where or in *Albania* (which probably they took for the ſame, ſince ſome call it the *Indian Armenia*) he ſuffered. *Euſ.* 5. c. 10. *Ruf.* 10. c. 9. *Soc.* 1. c. 19. *Sophron* c. 7. *Menæa* 11 *Jun. Greg. Tur.* de glor. mart. l. 1. c. 34. as to the kind of death,

death, the *Latins* with *Theodore Lect.* l. 2. p. 567. generally hold he was flaid or crucified, or both.

N. 5. *Orig.* l. 3. in gen. *Soc.* 1. c. 19. *Ruf.* 10. c. 9. *Paulin.* poem. 26. *Clem. Alex. Strom.* l. 4. *Eucherius* cit. a *Till.* pag. 968. *Euſ.* 5. c. 10. *Abyſſine, Meſquet. Paez.* hiſt. *Æthi. Goez.* mor. *Æthi. Grammaye Afr.* illuſt. Comment. ſup. *Ludolf* hiſ. *Æthi.*

N. 6. This *n.* has the *gr.* menologies, *rom.* martyrologe, *Niceph.* 2. c. 40. and *Sophronius* a more ancient writer's authorities, which may be reckoned upon, ſince nothing to the contrary is brought againſt this common opinion.

N. 7. The firſt 7 lines are alm. word for word in *Hier.* v. i. & *Leo mag.* ſerm. de apoſt. — S. *Peter*'s coming to *Rome* and fixing his ſee there is atteſted by all the ancients, by *Papias* ap. *Euſ.* 2. 14. *Iren.* 3. adv. h. c. 3. *Dion. Corinth.* ep. ad *Rom. Orig.* 3. in gen. ap. *Euſ.* 3. 18. *Tertul.* adv. *Jud.* c. 9. & 1. præſcrip. c. 32. *Euſ.* 2. c. 13. & chr. *Epiph.* h. 27. *Chryſ.* ho. 1. in *Matth. Optat. Milev.* 2. cont. *Parmen. Hier.* v. i. *Aug.* 18. civ. — *Oroſius*, who determines the time to the begin. of *Claudius*, with *Euſ.* chr. 43. *Hier.* v. i. in the 2d of *Claudius* ſtatue, vid. y. 148. n. 3. *Pudens*, act. *Pud.* that *Pudens*, *Martial.* l. 2. ep. 4 & 54. v. *Pitſ.* & *Creſſy.* The main ob. is, that this epithalamium was writ in *Domitian*'s time, when the *Pudens* who entertained S. *Peter* was too old for marriage. But

it

it is prob. *Martial* writ it ſooner, ſince he came to *Rome* in the emp. *Galba*'s time, and l. there under 6 emperors ſucceſſively.

N. 8. *Act.* 11. 28. **this y.** *Dio* l. 60. *Euſ.* 2. c. 8. before *Agrippa* d. and in margin y. 42. — **fatherly**, *Suet.* in *Claud.* **ſupplied**, *Act.* 12. **Saul**, 2 *Cor.* 12. v. 2. **luſt**, *Aug.* in pſ. 58. *Hier.* ad *Euſtoch.* de cuſtod. virg. *Salvian.* de circum. *Haymo*, *Theophilac.* *Bed.* *Anſelm.* *D. T.* *&c.* here.

Notes for the year 43, &c.

N. 1. 18 **Jan.** *Mart.* *Uſuard.* *Adonis.* *Hier.* *Occitanens.* ſæc. 9. of *Mabillons.* **Evodius**, *Euſ.* 3. c. 22. *Hier.* v. i. — **latin**, all the B. of *N. T.* in *gr.* except S. *Matth.* & epiſ. ad *Heb.* but *Mark* living among the *Romans* might write for them. *Charles* IV. emp. is ſaid to have had an original *latin* one, which the *Venetians* have now; but few take it for an original, and it is ſaid, that it is in *gr.* words and *latin* characters. **gave it**, *Euſ.* 2. c. 15, 16. Pap. *Clem.* *Alex.* hypot. *Hier.* v. i. *Tertul.* 4. adv. *Marc.* c. 5. A * ſhould be at the end of this *n.*

N. 2. *Act.* 12. *Joſ.* 19. ant. c. 7. he r. 4. y. in *Cajus*'s and 3 in *Claudius*'s reign. *Joſ.* ib.

N. 3. *Act.* 13. *Strabo* l. 14. in fin. aſſures us that *Cyprus* was no pro-conſular province, how then could it be the pro-conſul's ſeat? Anſ. *Auguſtus* by the change he made with the ſenate, made *Cyprus* pro-conſular. *Dio* in *Aug.* — 2. The pro-conſ. of *Cilicia* might be governor

vernor of *Cyprus*, as *Sigon.* 1. de ant. jur. prov. c. 14. tells us *Lentulus* was.

N. 4. *Acts* 13. a * aft. *Piſidia.*

N. 5. *Act.* 13. 14. The variety of actions and diſtance of place makes moſt authors place this *n.* a y. after the laſt. *Thecla Method.* conviv. virg. *Greg. Naz.* carm. 4. & in *Cypr. Greg. Niſſ.* in cant. ho. 11. *Amb.* de virg. 2, 3. *Epiph.* h. 78. *Theod.* h. c. 29. *Evag.* 3. 8. *Aug.* cont. *Fauſt.* 30. c. 4. *Hier.* ep. ad Ocean.

N. 6. *Act.* 14. 3. a long time. — a * after *Piſidia* p. 33. l. 1. *Cumanus*, *Joſ.* 20. ant. c. 3, 4. & bell. 2. c. 20.

Notes for the year 49, &c.

N. 1. *Joſ.* 20. ant. ut ſup.

N. 2. *Act.* 18. 2. *Suet.* in *Claud.* n. 25. *Oroſ.* 7. c. 6. in 9. y. of *Claud. Tacit.* an. 11. n. 4. — *Cerinthus*, *Epiph.* h. 28. *Philaſt.* c. 36. after *not* * *in council Hier.* v. i. ſays: *Paul* was ſent bound for *Rome* in the 2d of *Nero.* (*Nero*'s 2d ends in *Octob.* 56.) Now there are betwixt the C. and this journey, (1.) 18 m. at *Corinth Act.* 18. v. 11. (2.) 3 y. at *Epheſus Act.* 20. v. 31; and (5.) at leaſt 18 m. for his other journies. Tf. the C. could not be later than y. 50. — Nor could it be ſooner: bec. from *Gal.* 1. 18. and 2. v. 1. there were 17 from *Paul*'s converſion to the C. — *Determination Peter* ſpeaks firſt *Act.* 15. 7. I judge, and all the multitude was ſilent, v. 11, 12. and ſays *Hier.* ep. 89. *James* and all the preſbyters together came into his ſentence.

N. 3.

N. 3. Not *from all Levit.* 11. Withſtood, *Gal.* 2. v. 12, 13. *Hier.* præf. ad epiſ. ad *Gal.* & com. ad c. 2. & ep. 89. ad *Aug.* tells us, that *Porphyrius* accuſed *Peter* of error, and *Paul* of arrogance in correcting the prince of the apoſtles. But a ſuperior may be lawfully reprehended within the bounds of modeſty, *D. T.* 2. 2. q. 33. a. 4. ad 2. and S. *Peter*, tho' blameleſs in his doctrine, had been ſomewhat imprudent in his proceedings, and tf. humbly received S. *Paul*'s reprimand without objecting to him his primacy, *&c.* *Cyp.* ep. 71. ad *Quint.* *Aug.* ep. 19. *Tertul.* *Chryſ.* *Greg. mag.* *&c.*

N. 4. *Act.* 15. *Chryſ.* ho. 34. in act.

N. 5. Grecian *Act.* 16. 12. Jews 2 *Tim.* 1. v. 5.

N. 6. Luke *Act.* 16. 10. S. *Luke* ſpeaks in the firſt perſon. *Iren.* 3. 14. Antioch. phyſic. *Euſ.* 3. c. 4. *Hier.* v. i. Theodorus l. 1. p. 551. *Niceph.* 2. 47. who alſo mentions *Chriſt*'s and S. *Peter*'s pictures.

N. 7. *Act.* 17. 1 *Theſſal.* 1.

Notes for the year 51, &c.

N. 1. *Act.* 17. Damaris *Amb.* ep. ad *Verc.* eclypſe *Dion.* ep. ad *Polyc.* & ep. ad *Alloph.*

N. 2. *Act.* 18. Timothy 1 *Theſſ.* 2. 17. c. 3. 18. Corinth, *Strab.* 8. *Athen.* l. 13. proverb. ou panthos andros es corinthon eth oplous.

N. 3. *Act.* brother, *Senec.* in pref. l. 4. qu. nat. & l. 18. ep. 101.

N. 4.

N. 4. *Joſ.* 20. ant. 5. 2. bell. 20. —— *Epiph.* h. 78. was inclined to think ſhe never died, but was tranſlated into heaven: of the time of her death there are 5 or 6 different ſentiments, which *Baron.* a. 48. n. 6, 7, 8. reckons up. —— *this y. Dionyſius* the *Areopagite* was not converted till 51 or 52, and yet he after his converſion, l. de div. nom. went to behold the body of the B. V. deceaſed. S. *Peter*, who was alſo preſent, did not probably ſtay beyond this time in the eaſtern parts: as to *Gethſemane*, the emperor *Marcian* and *Juvenal* Bp. of *Jeruſalem*, who lived in the 5th age ſuppoſe her buried there: nor can any thing of equal moment be brought for *Epheſus*, for what is ſaid in that C. is only, *here .... the Virgin Mother of God the H. Mary*, and in the margin *dwelt*, which at the moſt ſhews that ſhe had ſome time reſided there, but ought not to be carried ſo far, as to pretend ſhe died there. —— *Body and ſoul.* This is the tradition of the church, not indeed an apoſtolic or univerſal tradition, but an ancient one, which ought not lightly to be contradicted, unleſs ſome authority of the ancient fathers could, which cannot, be brought againſt it. It is confirmed by ancient miſſals of above a thouſand years old, of which *Mabillon* and *Thomaſin*, by *Greg. Tur.* l. 1. de mirac. c. 4. who died y. 595. by *Damaſc.* or. 2 de dorm. beat. virg. *German* of *C. P. Andrew Cret. Fulbert* of *Chartres*, *Hug. Vict. Pet. Bleſ. D. T.* and all the ſcholaſtics. —— *Gregory the great* kept the feaſt of the aſſumption

on

on of the B. V. and probably made the prayer *Venerabilem, &c.* but it is not altogether certain that by this he meant the aſſumption as to body and ſoul, ſince S. *Greg. Turon.* kept the aſſumption of S. *Avitus*, whoſe ſoul not body was aſſumed.

N. 5, 6. *Act.* 18, 19. *Diana. Plin.* nat. hiſ. 36. c. 14. *Pauſan.* l. 7. *Strab.* l. 14.

Notes for the year 54, &c.

N. 1. *Act.* 19. *above* 50000 drachms at 6 d. per drachm is 1150 l.

N. 2. *Coſſ. Aſin. Marcell.* & *Acilio Aviola*, *U. C.* 807. *Tacit.* 12. ann. *Suet.* in *Claud.* 45. —— The whole in him ſee his n. 2, 4, 10, 29, 39. *Tacit.* an 11, 12, 13. *Dio. Juven.* ſer. 6. —— *Claudius* had 4 wives; (1.) *Plautia Urgulanilla*, turned-off for immodeſty and ſuſpicion of poiſoning; (2.) *Petina* diſmiſſed for ſlight faults; (3.) *Meſſalina*; (4.) *Agrippina.*

N. 3. *Act.* 19. *extant*, 1 *Cor.* 5. 9. *excommunication*, 1 *Cor.* 5. v. 5. *Tertul.* pud. 13. *Hilar.* pſ. 118. *Hieron* in *Ezech.* c. 17. *Aug.* fid. & op. c. 26. *Orig.* in *Jud.* ho. 5. —— The *Jews* had their excom. *Cyril.* l. 6. c. 20. the *Gentiles* and *Dio* l. 2. *Cæſ.* bell. gall. c. 6. *&c. example*, c. 7. v. 6, 7, 8. *Epiph.* h. 58. *Hier.* ep. 22. and all the fathers except *Clem. Alex.* who 3 ſtrom. ſays S. *Paul* had been married.

N. 4. *Act.* 19.

N. 5. *Bp.* 1 *Tim.* 1. v. 3. 2 *Tim.* 1. 2, 3, 4. *Euſ.* 3. c. 4. *Athan.* ſynopſ. *Theod.* in pref. ad

ad ep. *Paul.* **Titus** 1. *Tit.* 1. v. 5. *Euſ.* 3. c. 4. v. *Conſ.* 7. c. 46. *Soph.* c. 12. *Chryſ.* ho. 1. in *Tit.* **Dalmatia**, 2 *Tim.* 4. v. 10. *Theod. Menæa* 25 *Aug.*

N. 6. **Nicopolis** *Tit.* 3. v. 12. **Titus**'s *coming* 2 *Cor.* 8. v. 6, 16, 17. *took off*, c. 2. v. 6 to 11. and here S. *Chryſ.* notes, that S. *Paul* did this in the perſon of *Chriſt*, and by his authority *Chriſt* commanding it, *ως τον χριστον κελευοντος*, tho' the inceſtuous perſon had not done ſufficient penance, nor deſerved ſo much indulgence.

N. 7. *Act.* 20. *Rom.* 16. v. 1, 23. compared with 1 *Cor.* 14. — *greek* inſcriptions mark this time and place.

N. 8, 9. *Act.* 20, 21.

N. 10. *Act.* 21, 22. **Antonian** *Joſ.* 15. ant. 14. bell. 6. 15.

N. 11. *Act.* 23. 66 *Joſ.* 2. bell. ſpeaks of the decree in 12th of *Nero* in *April:* c. 18. of *Ananias*'s death, which was, ſays he, c. 24. on the 8th of *Dius*, i. e. *October*, and was 5 days before the 12th of *Nero* finiſhed *Octo.* 13. 66. —— **Want of**, perhaps S. *Paul* did not ſee who ſtruck him, and if he did, might not know the high prieſt, having been long abſent from *Jeruſ.* the prieſts mean time being frequently changed, and the places of diſtinction taken away. *Joſeph.*

N. 12. *Act.* 23. —— **3 Queens**, *Suet.* in *Claud.* n. 28. Two of them had the ſame name of *Druſilla:* one was grand-daughter of *M. Antony* and *Cleopatra*. *Tacit.* hiſ. 5. 2. by *Cleopatra* (otherwiſe *Silene*) their daughter who was

was married to *Juba* jun. of *Mauritania*, and thus *Felix* was grand-ſon-in-law to *M. Antony*, 20. ant. 5. — *Her father Joſ.* ant. 18. 7. 20. 5. *Under him Joſ.* 20. ant. 7. —— 2 *years*, *Act.* 24. 27.

N. 13, 14. *Act.* 25, 26, 27. *Malta* tradition and v. 12. make it *Malta* rather than *Metylené*.

Notes for the year 57, &c.

N. 1, 2. *Act.* ult.

N. 3. *Luke* 2 *Tim.* 4. v. 11. to 16. —— *to Timothy*, ib. *to Epheſians*, 3. 1. c. 4. 1. c. 6. 20. *Timothy*, *Coloſſ.* 1. 15, 16.

N. 4. *Nero's Philip.* 4. 22. *Baronius* a. 59. n. 9. *Chryſ.* in act. ho. 54. —— The place of writing the 5 letters of this *n.* is *Rome* or *Italy*, by the inſcriptions, and by *Philip.* 4. 22. *Heb.* ult. 23, 24. and the time now when *Paul* was in bonds or juſt looſened from them, and by the ſame meſſenger *Tychicus*. *Philip.* 1. 13, 14. *Coloſſ.* ult. v. 7. ult. *Philem.* v. 9. *Gal.* ult. v. 17. *Heb.* ult. 23. — *Peter*, *Innoc.* I. ad *Decent.*

N. 5. The ancients aſcribe the tranſlation to *Clement*, *Luke* or *Barnabas*. *Fleury* thinks it S. *Luke's* ſtile, and *Du Pin*, that it reſembles S. *Clement's*. — *Deſign*, *Orig.* ho. 1. in *Luc.* *Epiph.* h. 51. *Amb.* in *Luc.* 1. —— See *Luc.* 1. v. 1. c. 2. v. 13, 14. — 84 *Hier.* vi. i. *Martyr Naz.* or. 1. in *Julian.* *Paulin.* ep. 12. *Gaudent. Brix.* ded. baſil. *Niceph.* 2. 43.

Notes for the year 59, &c.

N. 1. *Tacit.* an. 14. *Suet. Dio* in *Nero.* —— *Spain, Ro.* 15. he deſigned it: and performed it, acc. to *Athan.* ep. ad *Dracont. Cyril. Hieroſ.* cat. 17. *Epiph.* h. 27. *Chryſ.* ho. 76. in *Matth.* —— *Britain,* hinted at in *Clem.* ep. c. 5. of *Paul* and of apoſtles in general by *Euſ.* 3. dem. evang.

N. 2. *Salamis, Theod. Lec.* collec. l. 2. *Nilus Dexap.* p. 236. vol. 4. p. 495. *Epiſtle, Euſ.* 6. 13, 14. tells us S. *Clem. Alex.* in his ſtrom. & hypot. mentions the epiſtle of *Barnabas,* ſo does S. *Jerom,* but puts it among the apocryphal books. *Orig.* 1. cont. *Celſ.* calls it a catholic epiſtle. If any *Barnabas* was the author of this epiſt. it is prob. it muſt be ſome other of this name. For (1.) it is not, nor ever was received as ſcripture; (2.) it was writ after the deſtruction of *Jeruſalem* fr. c. 16. (3.) the hyæna's change of ſex, the hare's and weeſel's fabulous natures are uſhered in with ſtrained allegories. c. 10. —— and c. 15. he ſays the apoſtles had been the very worſt of ſinners, *ſuper omne peccatum peccatores. Du Pin, Fleury, &c.* anſwer, that it might be S. *Barnabas*'s and not ſcripture, who writ it after the deſtruction of *Jeruſalem,* and following the notions then in vogue of thoſe animals, fell into the *Jewiſh* way of allegoriſing, in which he was brought up; and that by *moſt wicked* he only means *wicked,* not ſpeaking in a rigorous ſenſe. Be that as it will, the epiſt. is ancient, and contains many good things. It begins with a pre-

face full of charity, then proceeds to prove from the prophets, that the ſacrifices of the old law were aboliſhed, that the time pointed out by *Daniel* was arrived, that he to whom God ſpoke before the beginning of the world, *let us make man, &c.* died for man, roſe from the dead, and is to judge the world; that true circumciſion is only in our hearts; that baptiſm and the croſs were variouſly prefigured: and here he brings ſome paſſages of ſcripture for this, which are not in our *bibles*, as *pſ.* 33. v. 16, 17. *His water is faithful*; and ſpeaking of *pſ.* 1. he ſays, *Conſider how he has joined both the croſs and the water together. For this he ſaith: bleſſed are they who putting their truſt in the croſs, deſcend into the water; for they ſhall have their reward in due time*, which he prob. met with in the *hebrew* pſalm pointed in a different manner; for the ſame letters of *pſalm* 1. v. 1. with other points make: *I will ſing God-man crucified for us.* In like manner (the epiſ. goes on) he determines concerning the croſs in another prophet, ſaying; *and when ſhall theſe things be fulfilled?* The Lord anſwers; *when the tree that is fallen ſhall riſe, and when blood ſhall drop down from the tree.* The chapters 18, 19, 20, 21. contain many moral precepts which he enforces by the terror of the approaching judgment. — *Hermas*, *Orig.* ho. in *Ro.* l. 10. c. 16. *Euſ.* 3. c. 3. are of opinion, that this was the *Hermas* mentioned *Rom.* 16. v. 14. — *Iren.* 4. c. 3. ſays: rightly therefore the ſcripture pronounces, *firſt of all believe that there is one God, &c.* which paſſage is found in *Hermas*

Hermas l. 2. com. 1. *Clem. Alex.* in *Strom.* & alibi cites it. *Orig.* ho. 10. in *Joſ.* 1. periarch. c. 3. but notes, in philocal. that it was not received by all. *Euſ.* 3. c. 3. ſays it was rejected by ſome; judged a b. neceſſary for beginners by others; a b. read in ſome churches, and cited by ancient authors. *Athan.* inc. verb. & de decr. ſymb. *Nic. Hier.* v. i. declare it not included in the canon, and *Hier.* in *Habac.* l. 1. c. 1. 14. calls it apocryphal, and expoſes a thought in it as fooliſh. *Proſp.* cont. collat. c. 31. rejects it as a b. of no authority: *Gelaſ.* I. places it among the apocr. -- The original *gr.* text of *Hermas* is loſt: the *lat.* one divided into 3 b. has in b. (1.) 4 viſions: in (2.) 12 commands: in (3.) 10 ſimilitudes. In the 4 command, *Hermas* aſks what a man muſt do that knows his wife is an adultreſs, and the ſhepherd replies, that if ſhe continues in her ſin, the huſband living with her partakes of her adultery: but if he puts her away and marries another, he alſo commits adultery. If ſhe repents he ought to receive her or grievouſly ſins himſelf; but this is to be underſtood of the firſt repentance, and not of frequent ones followed by ſo many relapſes. Then *Hermas* ſaid: I have heard fr. certain doctors, that there is no other repentance beſides that of baptiſm when we go down into the water: upon which the ſhepherd tells him, that baptiſm is not properly repentance, but remiſſion of ſins: and being aſked if 2d marriages were lawful, anſwers affirmatively. In 6 com. that to every man was allotted a good and a bad angel: in 12. that

God's commands are not impoſſible, that by keeping them we have dominion over the devil, and ſf. have no reaſ. to fear him. In 1 ſimil. we are here like travellers, and ſhould employ our care not for this place of travelling, but for the permanent city hereafter: in 2. as the vine is ſupported by the elm, ſo is the rich man aſſiſted by the prayers of the poor: in 3 and 4. as green and dry trees are diſtinguiſhed, not in winter, but in ſummer by their fruit and leaves, ſo the good and bad are diſtinguiſhed not here, but in the next life: the 5, 7 and 10 (ſo called) are no ſimilitudes; but 5. ſhews the exceeding reward of the ſervant who performed his maſter's commands, and even more than was commanded; and that the ſtation-faſt is very acceptable to God, when it retrenches the uſual food and gives the price to the poor: the 6. that ſheep feeding and ſkipping up and down their paſtures, and then carried among bryars, repreſent voluptuous ſinners devoted to deſtruction, that ſheep feeding and not ſkipping, thoſe of whom there are ſtill ſome hopes. The 8 and 9 repreſent various works under various twigs of a willow-tree; and 12 nations that form the church under 12 rocks. — This b. is penned ſo odly, that it ſeems to afford neither entertainment nor inſtruction: there are ſome paſſages in it that look towards *Novatianiſm*, but as they are to me unintelligible, I can determine nothing on that point. I wiſh the reader of it may find ſomething more than I have.

N. 3. *Hier.* v. i. *Euſ.* chr. y. 7 of *Nero*, i. e. 61. *Hegeſip.* ap. *Euſ.* 4. 8. 22. Of which

which in *n.* 8. to 161. — *Josephus* ant. 20. 8. *Eus.* 2. 23. — *Luther* in pref. epis. *Pet. Jud.* & *Jacob.*

N. 4. All this in S. *Mark*'s ancient acts approved by *Gelas.* I. de lib. auth. In the *Rom.* martyr. *gr. Menæons*, chr. *Alex.* chr. *Eutych.* — and *Palladius* who lived in sæc. 3. tells us that people from the remotest places flocked to the tomb of this most b. martyr and champion. — *Eus.* 2. c. 24. and *Hier.* v. i. place in this y. (the 8th of *Nero)* his death, bec. at this time they found a new Bp. of *Alex.* — But the ancient acts of his martyr. place it in 68. chr. orient. in 67. and S. *Iren.* ap. *Eus.* 5. 8. after S. *Peter* and *Paul*'s death, when he published in *Egypt* the gospel he had composed in S. *Peter*'s time at *Rome*. ℭ*hurches*... *monasteries*, *Eus.* 2. 15, 16, 17. *Hier.* v. i. & in phil. *Epiph.* h. 29. *Cassian.* 2. c. 5. de inst. cœnob. *Soz.* 1. c. 12. *Bed.* in pref. ad *Marc.* *Niceph.* 2. c. 15. *Du Pin* with some others object, that *Euseb.* was deceived in giving this account, and drew into the same error SS. *Jerom*, *Epiph.* *Cassian*, and all the rest till these latter ages: but that *Eus.* was mistaken is plain, for (1.) the *Therapeuts* men. by *Philo* (whom *Eus.* names *christian ascetics)* were *Jewish Essens*; (2.) they were in various parts of the world, tho' principally in *Egypt*; (3.) sung alternative hymns; (4.) read the ancient authors of their sect; (5.) had women with them. Now is it prob. that in *Cajus*'s time when *Philo* came to *Rome*, y. 40. that christian monasteries should be in various parts of the world, or sing alternate psalms,

which only began in the 4th age, or have ancient books of their new ſect, *&c.* But to this may be anſwered: to 1. that the *Therapeuts* were different from the *Eſſens*, who were only in *Paleſtine*, left nothing to their relations, and had quite another way of living from the *Therapeuts* — ad 2. *Philo*, as *Hier.* v. i. teſtifies, came a 2d time to *Rome* in *Claudius*'s reign and diſcourſed with S. *Peter*, might live many years after; but even in *Claudius*'s time the *Chriſtian Therapeuts* were in various parts, but principally in *Egypt*, where ſays S. *Jerom*, v. 1. it is evident the monks had *Mark* for their firſt parent and author — to 3. they uſed hymns *epheſ.* 5. and ſung alternatively anthems to *Chriſt*, *Plin.* ep. ad *Trajan.* *Tertul.* apol. c. 39. tho' not juſt in the ſame nature with thoſe of the 4th age — to 4. the prophets and all the writers of the *old teſtament* were in rigour, and in *Philo*'s ſenſe, of their ſect —— to 5. the women with them were, acc. to *Philo*, voluntary virgins, who joined the men in their prayers, but had ſeparate houſes, every one having to herſelf a *ſemeion* or *monaſterion* in them, and even when they met together, they were ſeparated, ſays *Philo*, by a double barrier ... the wall betwixt the men and the women riſing up fr. the ground 3 or 4 cubits, but open a-top for the teacher's voice. It is to be obſerved, that *Philo* does not give theſe *Therapeuts* the name of *monks*, which in the language of his time would ſignify hermits, but ſtiles them aſcetics, whom he deſcribes leading a ſocial life in common; which, ſays *Fleury*, many

ny *Christians* at *Alex.* did, whether they were *Therapeuts* or not.

N. 5. *Caractacus*, *Tacit.* h. 2. an. 3. *Joseph* antiq. *Glastenb.* writ on wood. *Freculph.* 2. hist. c. 4. *Gulielm. Malmes.* y. 63. — S. *Patrick* in his epist. cited by *Cambden*, *W. Somersetshire*, p. 226. and in theat. *mag. brit.* p. 81. edit. 1623. *Godwyn* convers. of *Brit.* c. 2. p. 9. *Bale* de script. *Ang.* *Bolland.* 17. *Mart.* —— From all which may be gathered the prob. but not authentic certainty of this *n.*

N. 6. The same may be said of *n.* 6. as *Nat. Alex.* learnedly shews, t. 3. a p. 176. ad 188.

N. 7. The fire began in *May*, *Lecan. Basso* & *Licinio Crasso Coss.* i. e. y. 64. *Tacit.* an. 15. *Nero*, *Suet.* & *Dio* in *Neron.* *Christians*, *Suet. Juv.* sat. 1. 8. *Senec.* ep. 14.

N. 8. *Lact.* per. c. 2. *Oros.* 9. *Sulp.* 2. *Aug.* 20. civ. 16. — *Gervasius*, an early martyr from *Amb.* ep. 54. *Vit. Syr.* & *Juvenc.* ascript. *Paulo Diac. Menol. Basil.* place their deaths in this time, see *Til.* t. 2. p. 140 and p. 371. his citations from *Enod. Ticin.* and martyrolog. for the others. *Tertul.* apol. c. 5.

N. 9. *Tacit.* an. 15. speaks doubtfully of *Seneca*, but positively affirms it of the rest, and *Dio* of *Seneca* too. — *Laterans Hier.* ep. 30. — S. *Paul*, *Hier.* v. i. *Aug.* ep. 54. *Gros*, 2 of the letters, one dated y. 59. *Vipsan.* & *Capito Coss.* and tother in 64. *March* mentions the fire which happened in *May* 64. (2.) it says only 132 houses were burned contrary to *Tacit. &c.* (3.) the stile of the letters is barbarous *latin*,

and they have nothing moral nor *chriſtian* in them.

N. 10. *Joſ.* 7. bell. c. 12.

Notes for the year 66.

N. 1. *Joſ.* 20. bell. c. 24. *N.* 2. 21. bell. c. 18, 19.

N. 3. **f***oretold*, *Lac.* perſ. 4. c. 21. **m***agic*, *Plin.* 30. c. 2. *Suet.* c. 13. *Simon*'s flight is hinted at by *Dio Chryſ.* orat. 21. *Suet.* c. 12. *Lucian* in philopſeud. — and this whole hiſtory is recounted from *Arnob.* l. 2. *Cyr. Hier.* cat. 6. *Amb.* hex. 4. c. 8. *Epiph.* h. 21. *Euſ.* 2. c. 14. *Philaſt.* h. c. 3. *Aug.* ep. 86, *&c.* v. *Baron.* y. 68. a n. 13. ad 23. —— 2**d** *letter Pet.* 1. 13.

N. 4. **m***iſtreſſes Amb.* in *Aux. Chryſ.* in vitup. mon.

Notes for the year 67.

N. 1. *Amb.* in *Aux.* de baſ. non trad. —— 29*th*, all the kalendars *gr.* and *lat.* and their feaſts celebrated that day at leaſt in 250. They were martyred the ſame day and y. *Cajus*, *Zepher. Dion. Corinth.* ap. *Metaph.* 29 *Jun. Euſ.* chr. *Epiph.* h. 27. *Hier.* v. i. *Mar.* ſerm. de *Petr. Caſſiod.* in chr. *C. Rom.* ſub *Damaſo* in edit. *Creſc.* p. 260. *Gelaſ.* de lib. auth. —— The martyr. and common opinion put their deaths this y. *Epiph.* h. 27. in 66. *Euſ.* chr. in 68. **k***ings Chryſ.* ho. in pſ. 48. **p***ictures*, *Theod.* de char. *Euſ.* 7. 18. *Lucian* philopſeud. by which S. *Paul* was bald, of a low ſtature, had a *Roman* noſe, *&c.* — The circumſtances

ſtances of their martyrdom are taken from *Pet. Alex.* can. 9. *Euſ.* 2. c. 25. *Hier.* v. i. *Orig.* ap. *Euſ. Chryſ.* 2. *Tim.* 4. v. 16. *Greg. mag.* 12. ep. 9.

N. 2. *Iren.* 3. c. 3. *Euſ.* 3. c. 2. 4. 21. *Optat.* 2. p. 48. *Epiph.* h. 27. *Aug.* ep. 165. *Theodoret.* in 2 *Tim.* 4. *Hier.* v. i. *Martyr. &c.*

N. 3. to y. 68. *Joſ.* 3. bel. 3. 9. — 2. 4, 5, 6, 7, 8.

Notes for the year 68, &c.

N. 1. *Suet. Dio. Xiphil.* in *Ner. Tacit.* h. 2. 12.

N. 2. *Tacit.* h. 1. 12. *Suet. Dio. Joſ.* 4. bel. 29.

N. 3, 4. *Suet. Dio. Tacit.* 1. h. 7. — 2. h. 12.

N. 5. ib. & *Tacit.* 3. h. 16.

N. 6. *Joſ.* 7. bel. 9. — *Euſ.* chr. 69. *Hier.* v. i. and all the ancients make him *Evodius's* ſucceſſ. except. *Athan.* and *Chryſ.* who ſay *Ignatius* was conſtituted by the apoſtles, *i. e.* coadjutor of *Evodius.* Thus authors generally reconcile them.

Notes for the year 70, &c.

N. 1, 2, 3. are in *Joſ.* 6, 7. bel. alm. word for word The y. in *Tacit.* h. 4. n. 9. h. 5. n. 1. *Coſſ. Veſp.* & *Tit.* ſame *fatal* bel. 7. c. 16.

N. 4. *Joſ.* ut ſup. *Suet.* in *Veſp.* — 200 y. *Philometor* began his reign in 3792 and d. in 3827. Tſ. *Til.* juſtly blames *Joſ.* for ſaying it

it had been built 343 y. or as *L'Eſtrange*'s tranſlat. 333 y.

N. 5. *Iren.* l. 1. *Epiph.* h. 30 & 22. *Theod.* 2. h. f. 2 and 45. *Euſ.* 4. c. 7. —— *Toland* in his *Nazarenus*, p. 26. pretends there was no ſuch perſon as *Ebion*; but *Hier.* cont. *Helvid.* ſhews that *Ignatius*, *Polycarp*, *Ireneus*, *Juſtin mart.* writ againſt *Ebion.* and in v. i. ſays S. *John* evang. writ againſt him. *Philaſtrius*, *&c.* ſay the ſame.

N. 6. *Chryſol.* ſer. 128. *Greg. mag.* 5. ep. 33. *Martyr.* 23 *Jul.* & 18 *Jun.* *Anaſt.* vit. *Honor.* I. *Lucian Xiphilin.* *Plin.* 1. ep. 10. —— l. 3. ep. 11.

N. 7. *Joſ.* bel. 12. *Plin.* 7. 49. — *Cletus* *Iren.* and all the *grecians*, and among the *latins* *Hier.* & *Ruſinus.*

N. 8, 9. *Suet.* *Dio.* *Tacit.* l. 2.

N. 10, 11, 12. *Plin.* jun. 6. ep. 16 & 20. *Suet.* *Dio* in *Tit.* *Tacit.* 2.

Notes for the year 81, &c.

N. 1, 2. *Suet.* *Dio* in *Tit.* & *Dom.* *Tertul.* *Philoſt.* *Vict.* *&c.*

N. 3. *Iren.* 3. c. 3. *Epiph.* h. 27. *Euſ.* 3. h. 2. 15. *Hier.* v. i.

N. 4. *Hier.* v. i. & in *Matth.* 20. *Tert.* preſ. c. 36. *Orig.* in *Mat.* 20. *Antipas* apoc. 2. v. 13.

N. 5. *c.* 4. This paſſage is in all the MSS. of *Joſephus* now extant, was cited by *Hegeſip.* or rather S. *Amb.* de excid. *Jeroſ.* *Euſ.* h. 3. c. 9, 10. *Hier.* v. i. and by all the ancients after them: yet ſome moderns ſuſpect its genuineneſs

genuineneſs for theſe reaſ. (1.) a different ſtile; (2.) a profeſſed *Jew* would not make ſo honorable a mention of *Chriſt*; (3.) *Orig.* t. 2. in *Matth.* ſays: it is ſtrange that *Joſ.* who did not acknowledge Jeſus the Meſſiah, ſhould give ſo authentic a teſtimony of S. *James*'s innocence: would he have ſpoken ſo, had he ſeen this paſſage? (4.) *Phot.* cod. 238. giving an account of *Joſephus*'s works takes no notice of this paſſage. Anſw. to 1. nice judges prove this paſſage to be *Joſephus*'s from the ſtile, but it is hard to determine the reſemblance or unlikeneſs in ſo ſhort a paſſage. — to 2. *Joſ.* gives this account as from his diſciples: tho' he might without thinking him the Meſſiah allow him to be a miracle-worker, and to have riſen the 3d day, ſince *Celſus* owned both tho' ſuch a bitter enemy to Xtians. His hiſt. would have been defective without mentioning ſo famous a perſon as Jeſus among the *Jews*, and he no where elſe mentions him, but only when he calls S. *James* the brother of Jeſus, which alſo would be an odd expreſſion, without telling who this Jeſus was. —— to 3. yes. for this is not brought down by *Joſ* authentically like the innocence of S *James*. —— to 4. *Phot.* gives an account of *Euſ. Hier. &c.* works, wherein this paſſage ſtands, as all allow, yet takes no notice of it in them, and that for the ſame reaſ. as in *Joſ.* bec. it was not *Photius*'s buſineſs to particularize every chapter of any of them. *p.* 107. d. comma after *wars*, and com. aft. *language*: theſe wars were written firſt in *hebrew*, as *Joſ.* præm. bel. declares, but this is not

not equally certain of the reſt of his works.— *Livy Hier.* ep. *Paul.* & *Euſt.* —— *other writings Joſ.* in vit. his antiquities he tells us were writ the 13th of *Domitian*, i. e. 94 or 95, before *Octob.* the other works after.

N. 6. *Suet. Domit. Dio*, *of the ſame name Euſ.* 3. 18. *Hier.* chr. & ep. 27. de *Paula. Act.* 9. *Maii* ap. *Bolland.*

N. 7. *Dio.* aft. *gods* a *.

N. 8. *Suet.* in *Domit.* the moon being bloody in *Aquarius*, i. e. ſays *Petav.* in tab. chr. 18. *Sep.* 96. —— *N.* 9. *Suet. Dio.*

Notes for the year 97, &c.

N. 1. *Hier.* v. i. ſoph. — ancient acts cited by *Phot.* cod. 254. which *Bolland* 4. *Jan.* and others think were compoſed by *Polycrates* bp. of *Epheſus* and *Til.* t. 2. p. 266. by one of the 4, 5 or 6 age. *Goſpel Iren.* 3. 1. *Hier.* v. i. *Euſ.* 3. 24. *Epiph.* h. 51. n. 12. h. 30. n. 3. *Bagno Euſ.* 3. 28. *Iren.* 3. 3. *Theod.* 2. h. f. 3. of *Cerinthus*, and *Epiph.* h. 30. of *Ebion.*

N. 2. *Euſ.* 3. c. 23. *Clem. Alex. Quis dives?*

N. 3. Theſe acts were collected from ancient *gr.* and *lat.* monuments by *Hilduin* ab. and *Hincmar* bp. of *Rheims.* He was bp. of *Athens* from *Dion. Corinth.* ap. *Euſ.* 3. h. 4. & 4. h. 4. and martyr from *Ariſtides, Uſuard. &c.* —— *Du Pin* objects from *Sev. Sulp.* that there were no martyrs in *Gaul* before *Valerian*, and ſays, it is evident that *Pothin* was the firſt who propagated the chriſt. religion there. —— Anſw. *Euſ.* expreſly puts *Pothin*'s martyrdom before *Valerian*,

Valerian, viz. under *Aurelius*, from whoſe acts it is plain there can be no evidence of *Pothin*'s being the firſt. As to his works they conſiſt of the *celeſtial hierarchy, the eccleſiaſtical hierarchy, of divine names*, and of *ten epiſtles:* which were univerſally attributed to S. *Denis*, and never denied by any, but what upon examination owned them to be his (except one unknown perſon) till *Eraſmus*'s time, but now a ſwarm of critics pretend they are forged for theſe reaſ. (1.) *Euſ.* and S. *Jerom*, who are ſo diligent in deſcribing the ancients writings ſay nothing of them; (2.) they were never mentioned till 630, ſays *Daillé*; (3.) or at leaſt not till 533; (4.) and then by the *Severian* heretics to promote their cauſe, the catholics at the ſame time denying them to be S. *Denis*'s. — (5.) the ſtile is affected and different from that of other ancient writers; (6.) ſo is the ſubject; (7.) he dedicates his *div. names* to *Timothy*, whom he calls ſon (tho' elder than himſelf) and what is worſe, when he was dead too: for S. *Timothy* d. in 97. (8.) in the ſame b. he cites a paſſage from *Ignatius martyr* ad *Rom.* and yet S. *Denis* d. before that time; (9.) this auth. pretends to have been preſent at the B. Lady's death, which was bef. *Denis*'s converſion; (10.) he uſes the term *hypoſtaſis* for a perſon, which was never done bef. the 4th age, nor its uſe eſtabliſhed till 462. (11.) he confirms infant-baptiſm fr. ancient tradition, deſcribes the ſolemn adminiſtration of baptiſm, mentions monks more ancient than himſelf; and (12.) brings down a paſſage in *Clem. Alex.* ſtrom. 8. ſaying

ſaying as *Clement* the philoſopher ſays. Theſe are the main objec. notwithſtanding which it is more prob. theſe works are S. *Denis*'s, and tf. anſ. — To 1. *Euſeb.* and S. *Jerom* omit *Athenagoras*'s works, allowed univerſally to be genuine. Now there is more reaſ. for S. *Denis*'s works lying hid than for *Athenagoras*'s: for (1.) ſuch a celebrated apology, preſented to the emperor, *&c.* muſt have been in every body's hands, whereas S. *Denis*'s abſtruſe works could only be underſtood by a few. (2.) S. *Denis eccl. hier.* c. 1. admoniſhes *Timothy* not to divulge his works. (3.) *Proclus* an *Athenian* philoſopher extracted many things (ſays auth. antiq. in prol. ad *Dion.*) from S. *Denis*, as if they had been his own, and tf. uſed his endeavours to ſuppreſs the fame of the author. — Many other writings, as S. *Maximus* in prol. op. *Dion.* obſerves, were quite omitted by *Euſ.* as thoſe of *Theognoſtus M.* and perhaps for the ſame reaſ. as S. *Denis*'s, becauſe they both aſſert the *homooufion* trinity. — to 2 and 3. they were mentioned in terms by *Leont.* de ſect. who writ whilſt *Eulogius* (who d. in 608) was patriarch of *Alex.* by *Ephrem* bp. of *Antioch*, who d. in 543. by *Andrew* bp. of *Ceſarea* apoc. 10 & 45, who f. bef. 500. and ab. the ſame time *John Scythop.* writ ſcholia on S. *Denis* teſte *Anaſt. Bib.* in ep. ad *Carol.* reg. *Juvenal* of *Jeruſ.* cited his writings to the princeſs *Pulcheria*, teſ. *Niceph.* l. 15. c. 14. *Greg. Naz.* ho. 38 & 42. cites a paſſage of his without naming him, but ſaying as an excellent perſon has philoſophiſed bef. us. *Orig.* in *Jo.* (the work indeed not his,

his, but one of the 4th age) *Clem. Alex.* has ſeveral ſimilitudes, *&c.* found in S. *Denis*; and S. *Denis* of *Alex.* writ ſcholia upon *div. nom.* of *Dion. Areop.* teſt. S. *Maximo* ad c. 5. celeſ. hier. & *Joan. Cypariſſ.* dec. 1. — to 4. the 5 catholic bps did not reject his writings, but only that from whence the expreſſion of a theandric operation was extracted by the *Severians* (which ſeems to be his 4. epiſt.) and that only bef. they examined the matter, for then they found ſuch diſtinguiſhing marks of genuineneſs, that they acknowledged it (and the reſt of his writings) to be S. *Denis*'s; and acc. it has ſince been had in the higheſt veneration by all the ſucceeding popes, univerſal CC. writers, *&c.* by *Greg. mag.* ho. 34. in *Luc. Martin* I. in *C. Later. Agatho* in ep. VI. C. *Adrian* I. in ep. ad *Carol. mag.* pro VII. C. *Damaſc.* 1. orth. fid. c. 15. *D. T.* 2. d. 10. q. 1. a. 12. Upon which and other accounts the contrary ſentence was condemned by the faculty of *Paris* in 1520 and 1527. — to 5 and 6. the ſtile is ſublime, not affected, differing from other writers bec. adapted to a different ſubject, and bec. of its antiquity: there being ſcarce any writing earlier than this, except the holy ſcriptures, and SS. *Clement* and *Ignatius*'s epiſtles. — to 7. the whole force runs upon a ſuppoſition, that this *Timothy* is he to whom S. *Paul* wrote, when perhaps it might be *Puden*'s ſon, p. 27. or ſome other *Timothy:* but ſuppoſe it him, he was much younger than S. *Denis*, who does not call him ſon, but *pais* a boy, which is an appellation *Papias* l. 2. dom. expoſ. & *Clem. Alex.* 1. pedagog.

c. 2.

c. 2. give to ancient perſons conſpicious for their innocence of manners. Thus S. *Max.* anſwers in com. celeſ. hier. c. 2. — to 8 and 9. S. *Denis* outlived S. *Ignatius* ſome y. and was converted bef. our B. Lady's death. However, his citation from *Ignatius* ſeems added, as *Nat. Alex.* ſhews t. 3. fr. p. 228 to 231. — to 10. *Hypoſtaſis* was long in uſe to ſignify a perſon. *Dion. Alex.* adv. *Paul. Samoſat.* mentions the inſeparable *hypoſtaſes* of the Trinity. *Alex.* ep. *Alex.* ap. *Theod.* h. f. 1. c. 3. the Father and Son are two *hypoſtaſes*. S. *Paul, Heb.* 1. v. 3. uſed *hypoſtaſis* for perſon acc. to *Greg. Niſſ.* de differentia eſſentiæ & hypoſtaſis. And the learned *Bull* in def. fid. *Nic.* proves that the ancients generally uſed the term *hypoſtaſis* for perſon, but never for eſſence or *ouſia* till ſome time after the C. of *Nice.* —— to 11. he confirms infant-baptiſm (not fr. ancient but) fr. the firſt traditio n, *tas arkaias paradoſiωs*, which he had from SS. *Paul* and *Hierotheus.* The *Therapeuts* were in his time, ſee note 3. y. 59. —— to 12. by the philoſopher he could not mean *Clem. Alex.* for the Xtian authors as *Hierotheus, Timothy, Ignatius*, are diſtinguiſhed by him with ſome epithet, as divine, ſacred, *&c.*

N. 4. This epiſt. as *Euſ.* 3. c. 16. obſerves was univerſally received by all, and even read in ſome churches. Many paſſages from it have been cited by *Iren.* h. 3. c. 3. *Orig.* 2. peri. c. 3. *Clem. Alex.* 1. *Strom. Cyril Jeroſ.* cat. 18. *Epiph.* h. 27. *Hier.* v. i. *Photius* cod. 113. However we have been deprived of this valuable piece of antiquity for many

ny ages; and it was only in the begin. of the laſt, when the patriarch of *Alexandria* made a preſent of it to K. *Charles* I. by Sir *Thomas Roe* his majeſty's ambaſſador at the *port*; and his majeſty's library-keeper Mr. *Patrick Young* publiſhed it in 1633, with a *latin* tranſlation on the other ſide and notes at the end. *Tentzelius* ſeems the alm. only man who doubts of the genuineneſs of this epiſ. his reaſ. are (1.) the fabulous phenix, c. 25; and (2.) the worlds beyond the ocean, c. 20. To the (1.) *Photius*, who made no doubt of the genuineneſs of this epiſ. yet blamed S. *Clement* for recounting this hiſtory, ſo that this may argue it uncanonical, but not ſpurious. It was the opinion then in vogue of which *Tacitus*, an. 15. gives a large account; and was brought down much the ſame way by *Tertul.* de reſur. c. 13. *Amb.* hex. c. 23. *Naz.* carm. ad Virg. *Epiph.* ancor. *Cyril.* catech. 18. *Euſ.* 4. v. *Conſtant. Hieron. Syneſ. Lactant.* — And among the heathens, *Lucian* in ſect. *Plin.* l. 10. c. 11. *Vict. Pomp Mel. Solin.* c. 36. *Dio* in *Tib. Herodi.* l. 2. *Ælian.* 6. c. 58. Several thought the phenix mentioned in ſcripture, and tf. *Bede* tranſlates *Job* 29. v. 18. *I ſhall die in my neſt, and multiply my days like a phenix* (ſome readings have it *like ſand*, the vulg. *like palm*, *gr. ſtelekos phoinikes*) and *Tertul.* pſ. 91. v. 12. *the juſt man ſhall flouriſh like the phenix:* vulg. *like palm.* — to 2. it was an expreſſion ſuitable to thoſe and the *auguſtan* times, to ſtile *Britain* another world, and the

britiſh iſles worlds beyond the ocean. Beſides he might have *America* in view.

N. 5. *Philoſtratus* pretended that what he writ was taken fr. *Damis*'s hiſt. when prob. there never was ſuch an hiſtory nor hiſtorian. Here is among many, one ſample of this hiſt. —— In the latter end of *Claudius*, *Vararanes* (who reigned in all 2 y. 2 m.) was at *Babylon* the uſual reſidence of the *Perſian* kings, a city of 480 furlongs in circumference, with walls of an acre and half high, and of an acre broad.— (1.) In the latter end of *Claudius* no *Varar.* r. in *Perſia*, but *Vologeſus*; (2.) *Varar.* did not r. 2 y. 2 m. but 2 y. only; (3.) *Babylon* was not then the king's reſidence, but *Cteſiphon*; (4.) *Babyl.* when moſt it flouriſhed was never 480, but only 368 furl. in circum. and (5.) its only 32 foot wide. — As to *Apoll. Philoſtrat.* tells us he had his knowledge by magic fr. the infernal demons, and that tf. his friends would not let him ſacrifice, *&c.* his predictions were (1.) upon hearing of *Nero*'s cutting the iſthmus of *Corinth:* it ſhall be cut, or rather it ſhall not be cut; (2.) ſome ſtrange thing will happen, and will not happen; by which *Philoſtrat.* tells us he foretold *Teleſino Conſ.* i. e. in 66. the lightning falling on *Nero*'s table; which did not fall then, but ſix years before, acc. to *Tacit.* l. 14. & *Dio* in *Ner.* — This I think is enough, but if any one has a mind to hear *Apollonius*'s tricks more nicely diſplayed, let him read *Euſ.* cont. *Hierocl.*

N. 6,

N. 6, 7. *Dio* in *Nerv.* Heteriæ *Plin.* panepiſ. l. 10. ep. 43, 97. *Euſ.* 3. 23. *Juli. C.* p. 40, 98.

N. 8. *Clement*'s acts ap. *Cotel.* p. 828, 836. which *Til.* ſtiles an ancient hiſtory: and S. *Greg.* of *Tours* takes the greateſt part of his account from thence. *Ephrem.* ap. *Allat.* de *Sim.*

N. 9. Act. *Mart.* 7 *Maii.* The veneration of their relicks are very ancient. *Greg. mag.* l. 4. ep. 44. & ho. 28. in evang.

N. 10. *Hier.* ad *Gal.* & v. i. *Hilar. Trin.* 10. *Iren.* 2. 39. in *Trajan*'s time. —— *Euſ.* chr. *Traj.* III. & *Front. Coſſ.* i. e. in 100.

N. 11. as in *n.* 9. — 2d *let. Euſ.* 3. h. 38. *Hier.* v. i. eſteem doubtful, and the reſt are rejected of old by *Euſ.* c. 38. *Hier.* v. i. *Athan.* in ſynopſ *Phot.* cod. 113. *Orig.* tr. 35. in *Mat. Gelaſ.* apoc. *Epiph.* h. 30. thinks them corrupted.

Notes for the year 101, &c.

N. 1. *Opt.* l. 2. *Aug.* ep. 161. *Hier.* v. i. *Hon. Aug. Bib. Colb.* —— Other . . *ſees Euſ.* 3. h. 21, 22, 32. l. 4. 14 & chr. — Helxeſaites *Epiph.* h. 19. 30 & 53. *Aug.* h. c. 18. *Tert.* præſ. c. 47.

N. 3. *Plin.* l. 10. ep. 97. *Euſ.* 3. 23. *Tert.* apol. c. 5.

N. 4, 5. *Dio* in *Traj. Plin.* l. 8. ep. 9. 4, &c. *Onuph.* faſt. p. 216.

N. 6. Romulus, *&c.* their acts which are too incorrect to take their hiſ. at length from thence. — *Euſtachius*'s acts are thought by *Combefis* act. p. 83. and by *Allatius* de ſim. p. 108. to have been compoſed by a contemporary wri-

ter, and S. *Damaſc.* l. 3. de imag. relates the greateſt part of them. Others think they were writ in the 6. age. —— *againſt the Jews Joſ.* 3. bell. 3, 4. & l. 4. c. 2. l. 5. c. 3.

Notes for the year 107, &c.

N. 1. *Hegeſip.* ap. *Euſ.* h. 3. 32. & 4. 22 & chr.

N. 2, 3. Acts fr. eye-witneſſes.

N. 4, 5, 6, 7. — 7 *epiſtles* men. by *Euſ.* 3. h. 36. alſo a long paſſage out of that to *Rom.* — by *Polycarp.* ep. ad *Philip.* ap. *Euſ.* 3. 37. *Iren.* 5. c. 28. ap. *Euſ.* 5. c. 8. *Orig.* ho. 6. *in Luc.* & prol. in cantic. *Athan.* epiſ. de ſynod. *Arim.* & *Seleu.* *Theodoret* alm. in all his works and fr. every epiſtle. *Ephrem* ap. *Phot.* cod. 222. *Hier.* v. i. and the words they cite perfectly agree with theſe 7 epiſ. — The *Calviniſts* (for all other proteſtants as well as catholics own theſe epiſt.) bring ſome ſcattered objec. againſt them, but ſuch as have ſcarce a ſeeming force except this: *Ignat.* ep. ad *Magneſ.* ſays: there is but one God who has manifeſted himſelf by *J. C.* his Son, who is his eternal Word, not coming forth fr. ſilence (*ouk apo ſyges proelthwn*) or *ſygé.* Now theſe words are manifeſtly aimed at *Valentinus* the firſt broacher of the error of the Word's being produced by ſilence or *ſygé*, and that long after *Ignatius*'s death acc. to *Iren. Tert. Epiph.* Anſw. Theſe words ſtrike not at *Valentinus*, who held the Word proceeded immediately fr. the mind and truth (*nu* & *aletheia*) but at *Ebion*, the ancient *Gnoſtics*, *Simon mag.* &c. who held the Word proceeded fr. ſilence, acc. to *Iren.*

ren. 1. c. 5. l. 2. c. 18. *Tert.* adv. *Valent.* c. 3 & 4. and *Euſ.* who ſays ſo in terms in eccl. theol. c. 9. to which *Greg. Naz.* or. 23. manifeſtly alludes. — Beſides this expreſſion may import no more than S. *Auſtin*'s ſer. 1. de nat. dom. *viz.* that there never was a duration, wherein the Word was not, and tf. not preceded by ſilence. Before *Uſher* in *England* and *Voſſius* at *Florence* found more correct copies of theſe letters, we had generally only the paraphraſes of them, or ſome maimed letters, in both of which, many paſſages cited by the ancients are wanting, which are extant in *Voſſius*'s and *Uſher*'s editions. *p.* 153. 8. *others* 3 *lat.* ones, *viz.* 2 to S. *John* and 1 to the B. V. which never appeared in *gr.* and were firſt cited in 1245 (or perhaps the age before by S. *Bern.* pſ. 90. who ment. a letter to *Mary*, but that prob. may be to *Mary Caſſab.*) and are full of ginglings, and theſe are gener. eſteemed forged. — 5 *gr.* ones, *viz.* to *Philip. Tarſenſ. Antioch. Mary Caſſab.* and *Heron.* never cit. by any bef. the 6. age: the 2 firſt ſeem only a collection of paſſages fr. his ep. to *Romans*, with an addition of ſome ſtrange points of diſcipline, as in *philip. who faſts on .. ſaturday is a murderer of Chriſt*: would *Ignat.* have ſpoken thus? the 3d mentions lectors, exorciſts, acolyts, has an expreſs paſſage for the Trinity: the 4th is rather in the ſtile of a young beau, than of a father of the church: the 5th is of a different ſtile fr. the 7 epiſ. and unmentioned. — *Heron*, .. *ſucceeded Euſ.* 3. c. 36. As for the y. of his martyrdom his acts fix it to this in the following words:

now theſe things were done the day bef. the XIII Kal. *Jan.* (i. e. *Dec.* 20.) *Sura* and *Senecio* II *Coſſ.* (i. e. in 107.) — The ſhews named *ſygillaria* ended *Dec.* 20. as *Uſher* remarks fr. *Macrobius.* — *John Melela* in chr. puts *Trajan*'s entry into *Antioch* on *Jan.* 7. on *Thurſday*, which could only be (of years in diſpute) in 107. and the ſame y. *Ignatius*'s death: objections are (1.) *Melela* puts his martyrdom aft. the earthquake in 115. (2.) *Trajan* was in the *eaſt* in 112. for then and there he made *Adrian Archon.* (3.) *Onuph.* faſt. p. 38. *Proſp.* chr. put for 107. *Sura* III and *Senecio* IV *Coſſ.* but *Senecio* II. *Conſ.* when *Ignatius* ſuffered: tf. — Anſ. To 1. he relates it aft. but does not ſay it happened aft. to 2. *Trajan* was then the 2d time in the *eaſt*; to 3. *Act. Ignat. Idac. Chr. Alex. &c.* have for 107 *Syra* III and *Senecio* II *Coſſ.* prob. the 2d I aft. *Senecio* was drawn up too long V thus, and thought to be V, ſo IV was put in the place of II.

N. 8. *Iren.* 3. *Euſ.* 4. c. 14. *Hier.* v. i. *Phot.* cod. 126.

N. 9. *Chryſ.* de S. *Ignat.* ſerm. t. 5. *Oneſimus Ado M.* 16. feb. — *Anaclet Meſſala* conſ. *Holſten.* *Cerdo &c. Euſ.* 4. c. 5. 14. & chr.

Notes for the year 114, &c.

N. 1, 2. *Dio Traj. Eutrop.* — the earthquake in 115. bec. *Pedo* the conſul of that y. ſwallow-up. — *Tiberian Malela* cit. by *Suid. Uſher* thinks it genuine, and it has no mark of falſity, but only that it is not men. by any ancient.

N. 3.

N. 3. *Euſ.* 4. h. 2. in 18th of *Trajan.* chr. in 16 or 17th. It began prob. laſt y. and roſe to this height in this. —— *Cyrene Dio Traj.*

N. 4. *Dio Traj.* her. 19 y. 6 m. 15 d. —— *Dio Eutrop. Vict. Julian C. Plin.* paneg.

Notes for the year 118, &c.

N. 1. *Dio.* — *errors Clem. Alex.* 7. ſtrom. 2 & 4. *Euſ.* 4. h. 7 & 22. *Epiph.* h. 24, 51. *Millenariſm Euſ.* 3. 39. *Juſtin.* dial. *Tryph.* — *Euſ.* obſerves *Papias* does not ſay he was a diſciple of S. *John Evang.* but of another *John*, whom he places after *Ariſton*, having named *John Evang.* before. —— One may aſk how *Papias*'s knowledge is reckoned ſo little by *Euſ.* c. 39. when c. 36. he praiſes his learning: to which *Valeſ.* anſwers, that place in c. 36, is not to be found in any good MSS. not in *Cod. Maz. Med. Fuken.* nor in *Rufinus*'s tranſlation. This opinion of *Papias* was impugned in the 2d age, *Euſ.* 3. 28. in the 3d by *Denis Alex.* de promiſſ. ap *Euſ.* 7. 20. In the 4th it dwindled to nothing. — *Evariſtus* cat. *Colb.* n. 3000. — 10 y. 4 m. 7 d. *Hon. Auguſ.* 9 y. 10 m. 2 d. *viz.* one reckons from *Anaclet*'s death, the other fr. *Evariſtus*'s inſtalment.

N. 2. Theſe voyages and actions in *Dio Adr.* —— he was in 119 conſul, heard cauſes, ſo he could not ſet out till 120, and this is the common opinion confirmed by *Euſ.* chr. *Hier.* v. i. and the years are divided thus by *Til.* — *Fauſtinus Boll.* 15 *Feb.* *Zoe* acts in a plain ſtile, ſays *Til.* t. 2. p. 116. churches have been built in her honor.

N. 3. Acts 29. *aug.* very ancient acc. to *Til.* t. 2. p. 489. and incorrupt acc. to *Baron.* in *Mart.*

N. 4. *Hier.* v. i. & ep. ad *Mag.* *Euſ.* chr. & 4. h. c. 8, 9. Heron *Euſ.* chr. held his ſee 21 y.

N. 5. *Euſ.* chr. & 4. h. 4. 10 y. ſome d. *Catal. Colb.* n. 4305 and 4048, 10 y. 6 m. 3 other cat. 10 y. 7 m. which brings it to *May* 3. 130. SS. *Jerom Hier.* v. *Hilar.* *Epiph.* h. 30. *Theod.* 5. h. 21. *Cyp.* ep. 70. *Baſ* ſp. ſanc. c. 27. *Cyr.* cat. 3. *Amb.* ſac. 2. c. 5. *Aug.* in *Juli.* 6. c. 8.

N. 6. *Spart.* *Dio.* —— Roman and *gr.* menol.

Notes for the year 133, &c.

N. 1. *Dio* *Spart.* *Hier.* in *Zach.* XI. 5. l. 3. ep. ad *Paul.* 13. in *Dan.* 9. in *Iſai.* 8. *Paulin.* ad *Sever.* 11. *Orig.* 1. in *Celſ.* *Epiph.* menſ. n. 14, 15. *Euſ.* 4. c. 5, 6 & chr.

N. 2. ut ſup. & *Hier.* in *Iſai.* 49. *Oſee* 2. *Ezech.* 4. *Aug.* 15. civ. 13.

N. 3. *Euſ.* 4. c. 6. *Sev.* l. 2. —— Aquila *Epiph.* menſ. 14, 15. *Hier.* in *Zach.* c. 3, & de q q. heb.

N. 4. Act. *Symph.* collected fr. *Jul.* *Afric.* and then copied.

Notes for the year 138, &c.

N. 1, 2. *Trajan* d. 11 *aug.* 117. *Adr.* r. 20 y. 11 m. fr. *Dio* and *Chyſeros* *Aurelius*'s freedman and d. 6. id. *jul.* — This and the reſt in *Dio.* *Spart.* and *Capit.* *Adr.*

N. 3.

N. 3. Sixtus *Euſ.* 4. h. 5. & chr. ſate 10 y. and in this ſays *Bar.* all agree: 3 catal. *Colb.* put 10 y. 2 m. and one 10 y. 4 m. tf. he d. in 139. — for the reſt his acts. — Lent *Iren.* ad *Vict.* ap. *Euſ.* 5. c. 24. *Tertul* jejun. c. 2. orat. c. 14. *Dion. Alex.* in ep. can. ad *Baſilid.* cân. 1. *Leo mag.* ſer. 4. quadr. *Greg. mag.* ho. 16. in 1. dom. quad. *Aug.* ep. 118. ad *Janu.*

N. 4. *Tert.* adv. jud. c. 7, 8. apol. 5. Vens *Tert.* præf. 30. & adv. *Valen.* c. 12. *Iren.* 2. c. 4. & l. 1. c. 1. *Theod.* h. f. l. 1. *Philaſ.* l. 2. *Euſ.* 4. c. 11. & chr.

N. 5. *Iren.* 1. 34. *Orig.* cont. *Celſ.* 6. *Aug.* her. ad *Quodvult.* *Epiph.* h. 37. Alexander *Lucian* in pſeudom.

N. 6, 7. *Iren.* 1. c. 7, 14, 28, 34. *Tert.* præſ. 47, 51. *Cyp.* ep. 74. ad *Pomp.* *Epiph.* h. 41. *Theod.* h. f. 1.

N. 8. *Iren.* 1. 29. *Tert.* in *Marci.* 1. c. 19. l. 2. 14, 15. preſc. 51. 31. *Epiph.* h. 42, 44. *Euſ.* 5. 13.

Notes for the year 148, &c.

N. 1. Dial. cum *Tryph.* — Heatheniſh apol. 2. p. 88. *emas tous ex ethnon* of *gentiles:* tf. *P. Aur.* in ep. pro *Gall. Ant.* in the wrong to ſay he was of *Jewiſh* parents.

N. 2. Dial. & ap. ut ſup. — Kept ſecret v. *Schelſtraet* diſcip. arcan. & *Pagi* a 118. The time of this apology is plain: for he tells us it was 150 y. aft. *Chriſt*'s birth: he inſcribes it to *Ant. Pious, Aug. Ceſ. Veriſſimo, Lucio. Euſ.* 4. c. 8, 11.

N. 3.

N. 3. Apol. in which I ſhall take notice of 2 paſſages cavilled at by ſome modern critics: the 1. is p. 188, of the inſcription *to Simon the holy god:* the 2. p. 189, of the *Sybils.* There was, ſay they, a ſtatue found in the place men. by *Juſtin*, with the inſcription *Semoni Sango Deo Fidio*, which *Juſtin* took for *Simon the H. God.* — But it is prob. that *Juſtin* a native of *Samaria*, well-verſed in the hiſt. of his own country, and thoroughly acquainted with all the *Roman* ſuperſtitions, a perſon who had long dwelt at *Rome*, and taught ſchool there, ſhould in an apology inſcribed to the emperors and the ſenate (wherein he challenges them to find out the leaſt falſity) be guilty of ſuch a blunder as a ſchool-boy would be whipped for? ſince even the ſchool-boys were appriſed of this *Semon Sancus, viz.* that he was an half-god, too poor for heaven, and too great for earth fr. *Varro* (v. *Fulg.* de priſc. ſerm.) and that he was *Hercules Var.* ling. lat. l. 4. that his inſcriptions were frequently *Semi-patri, &c.* (2.) the ſtatue of *Simon* was only in one place, but *Sangus*'s was all over *Rome.* (3.) *Simon*'s was a repreſentation of *Jove* fr. *Iren.* 1. 20. *Aug.* ad *Quodvult*, *Sangus*'s of *Hercules.* (4.) *Sangus* was god of the *Sabines*, *Simon* of the *Samaritans*, fr. *Lact. Aug.* (5.) *Simon*'s ſtatue was of braſs, *Sangus*'s of wood. (6.) This ſtatue is ment. by *Iren.* l. 1. c. 20. *Tert.* apol. c. 7. *Euſ.* l. 2. c. 12, 13, 14. *Aug.* ad *Quodvult, &c.* As to the *Sibyls*, they ſay, S. *Juſtin* and the other writers deſtitute of critical learning took theſe prophecies upon truſt for genuine, which in effect were ſpurious.

rious. A grievous accuſation, which takes in all the ancient apologiſts and writers for *Chriſtianity*, and muſt make them very unſkilful champions of their cauſe to lay ſo much ſtreſs upon theſe prophecies as convincing arguments, when at the bottom they were all ſham prophecies. I ſhall give the grounds for this accuſation and the anſwers; having firſt premiſed, that the oracles of the *Sibyls* were of 2 ſorts; (1.) concealed in the capitol, which could not be read without the order of the ſenate: they were conſigned to perſons of character, and bec. one of them divulged ſomething therein he was put to the death of a paricide: and this concealed or capitoline *Sibyl* contained moſtly predictions, rites and ceremonies of *Roman* ſuperſtition, and were frequently made uſe of for tricks of ſtate. Theſe were burned with the capitol in *Olymp.* 173. ab. 80 y. bef. *Chriſt:* aft. that the legates were ſent by the ſenate to *Erythræ* and other places for copies of the *Sibyls*, which they purged, pruned and fitted for the ſame ends as the former, keeping them up in the capitol with the ſame care; and theſe were not deſtroyed till the emp. *Honorius*'s reign fr. *Numant. itiner.* 11. —The 2d ſort belonged to the other *Sibyls*, and were public, *Lact.* I. 2. de ira dei c. 23. Of theſe ſeveral are ment. by *Tacit.* 6. 12. *Suet. Oct. Dio* and *Xiphil. Tiber.* and cited by *Pagans*, *Jews* and *Chriſtians.* — Moſt of theſe are in the *Sibyls* books now extant, and none of thoſe which the *Romans* found in their capitoline *Sybil:* the capitoline was ſo concealed, that the *Pagans*, *Jews* and *Chriſtians* were not able to cite

cite paſſages fr. thence, except ſome few fragments: that treated of the worſhip of idols, theſe denied them: and theſe are cited by *Plato* in *Phæd. Var.* ap. *Lact.* l. 6. *Pauſan. Corinth. Solin. Polyhiſt.* II. *Plut.* cur *Pythia* non reddat orac. *Tacit.* annal. 5. Pagans. — by *Joſ.* bell. 7. 12. a *Jew.* — by *Juſt. mart. Athenag. Theoph. Ant.* ad *Autol. Tert.* apol. & pall. *Orig.* 7. cont. *Celſ. Euſ.* v. *Conſ. Naz.* ad *Nemes. Aug.* 18. civ. &c. *Chriſtians* of pious lives and conſummate critical learning. — *Hermas* alſo II. § 4. ment. them, and *Clem. Alex.* ſtrom. 6. ſays S. *Paul* in his diſputes appealed to the *Sibyl. Ob.* 1. Many things are evidently falſe in the *Sibyls:* e. c. B. 8. brings down the hiſt. of *Trajan* and *Adrian,* ſays ſhe ſaw the burning of the temple of *Veſta, &c.* B. 3. ſays ſhe writ theſe things 1500 y. aft. the foundation of the *Grecian* empire. *Anſw.* Theſe books were miſerably interpolated by additions aft. the 4th age: the 3d b. has indeed eſcaped better than the reſt, tho' it has met with this falſification of the 1500 y. But I do not pretend the b. now extant of the *Sibyls* to be genuine; but that the paſſages extracted thence by the fathers, particularly of the 3 firſt ages, are. *Ob.* 2. Their prophecies are clearer than the *Jewiſh* ones: now what an abſurdity to imagine that ſorcereſſes and prieſteſſes of the devil ſhould have that foreknowledge? *Anſ.* They are clearer in regard of *Chriſt*'s paſſion, the univerſal reſurrection, and laſt judgment; but leſs clear in regard of the birth of the Meſſiah, who was to come fr. the ſeed of *Iſrael.* — As to the reſurrection *Job* a *Gentile*

Gentile is more clear than any of the *Jewiſh* writers. — If the *Sibyls* were bad women they might propheſy as well as *Baalam*, and might have read the ſcripture-prophecies and heard the doctors ſentiments thereupon, and thus formed their verſes. And this is S. *Greg. Naz.* opinion ad *Nemes.* — SS. *Auſtin* and *Jerom* think them holy virgins and endowed, ſays S. *Jerom*, with the gift of prophecy as the reward of their virginity, and belonging to the city of God, ſays S. *Auſ.* 18. civ. 25. — Perhaps ſome might be prieſteſſes, ſorcereſſes, *&c.* others holy inſpired virgins, and fr. theſe, not thoſe the H. Father's citations are taken. *Ob.* 3. *Celſus* (ap. *Orig.* 7. cont. *Celſ.*) ſays theſe *Sibyls* writings were the fictions of the *Chriſtians*. *Anſ. Orig.* ibid. relates, that *Celſus* in a confuſed manner ſaid: ſome things were inſerted in the *Sib.* verſes, without determining which they were; but that he had but to look into the ancient copies of them, and then if he could find any without theſe teſtimonies he might triumph. But this *Celſus* never could do. *Du Pin* replies to this, that *Celſus* did trouble himſelf about ſeeking for theſe ancient copies, bec. there were none, but could eaſily perceive they were forged. *Anſ.* It is paſt diſpute that the *Sib.* books were extant long before the incarnation, and examined with the utmoſt care A. U. C. 736, acc. to *Tacit.* 5 annal. Were then the paſſages cited by the *Chriſtians*, in theſe or not? If they were, the *Chriſtians* could not feign them ſo long bef. *Chriſt*'s birth: if they were not, is it prob. that *Celſus*, who was ſo ſatyrical on the *Chriſtians*, would have

ſlipped

ſlipped this occaſion, to triumph over them? *Ob.* 4. The *Sib.* verſes were acroſtics: but none cited the 3 firſt ages ſuch: tf. *Anſ.* The *Sib.* capitoline were: not the others which the fathers cited. *Ob.* 5. *Lact.* & *Conſt.* ad cæt. ſanc. cite acroſtics. *Anſ.* they were capitoline ones: for, the government being then in the *Chriſtians* hands, there was free acceſs to theſe *Sib.* which was not allowed in the heatheniſh times, and by conſequence the fathers of the 3 firſt ages could not eaſily cite them, but ran the riſque of their lives in citing even the capitoline ones. *Juſt.* apol. *Qu.* The capit. *Sib.* were ab. idolatrous ſacrifices and cerem. how then came the mention of *Chriſt* there? *Anſw.* In the 2d collection of the *Sib.* moſt of them were purged for ſuperſtitious rites, but theſe verſes cited by *Conſtantine the great* were not touched, bec. not gueſſing at their meaning they imagined them myſterious. For as *Lac.* de ver. l. 4. c. 15. ſays: I do not doubt but thoſe verſes were thought mad ſtuff, ſince no body underſtood them: for they pointed out monſtrous miracles without author, time, or reaſon. — Should we not think the ſame of the *apocalypſe*, did we not know it a b. divinely inſpired? *Ob.* 6. How came S. *Paul* not to ment. the *Sib.* to the *Athenians?* *Anſw.* bec. he had other arguments more to the purpoſe; but elſewhere he made uſe of them as *Clem. Alex.* 6. ſtrom: obſerves. *Ob.* 7. None of the ancients bef. *Juſtin* ment. them. *Anſw.* I have already ſhewed that *Tacit. Joſeph.* 1. ant. 5. bell. 7. c. 12, *&c.* cited and held them genuine. But if the obj. means that none of the

2d

2d age bef. *Juſtin* cited them, I muſt aſk theſe critics what writers did precede *Juſtin* except *Ignatius* (for they do not admit *Dion. Areop.*) and *Clement* in their epiſtles, who, let the *Sib.* be true or forged, had no occaſion to mention them, and could not do it but by bringing them in by head and ſhoulders. *Ob.* 8. *Aug.* civ. 18. c. 45, 47. is either convinced or doubts of their falſity. *Anſ. Aug.* c. 23 & expoſ. inchoat. ep. ad *Rom.* l. 1. expreſly declares them genuine: and in c. 45, 47. only ſays, bec. ſome may doubt of their genuineneſs, it is better to argue fr. the prophecies of the *old teſtament*.

N. 4. *Oroſ.* 7. c. 14. ſomething like it in *Euſ.* 4. 12. — *Teleſphorus* his acts and *Catal. Colb.* — *At Rome Capit. Ant.* — *edict Euſ.* 4. 13.

N. 5. Dial. cum *Tryph. Euſ.* 4. 18.

N. 6. This epiſ. is by *Sculet*, *Du Pin*, *L'Abbé*, *Nat. Alex.* and moſt of the critics thought to be S. *Juſtin*'s, tho' not ment. by *Euſ.*—*Til.* t. 2. thinks it much earlier and penned ab 70. —— The parentheſis p. 194. is not S. *Juſtin*'s but added for illuſtration.

N. 7. *Euſ.* 4. 18. —— *Iren. Tert. Theod.* ap. *Til.* t. 2. p. 2. 368. — *Marcions Euſ.* 4. 11. *Tert.* præſ. 30. act. S. *Hygin.* — *Marcian* chr. *Alex. Eumenes* d. in *Octob.* 143. *Marcian* ſ. and governed to *Jan.* 1. 153, being *Sunday*. —— *Hyginus* cat. *Colb.* *Mark Euſ.* chr. 156.—— *Eaſter Euſ.* 4. 14. chr. *Alex.* 158. *Iren.* 3. c. 3. *Soc.* 5. 21. *Bed.* rat. temp. 42.

Notes

Notes for the year 161, &c.

N. 1. *Chryſeros* his freed-man ſays: he r. 22 y. 7 m. and 26 d. (tho' ſome edit. only 6 d.) *Capit.* 23 y. He was *Capit. Dio. Vict. Pauſan.* l. 8.

N. 2. Senate only *Capit. Eutrop. Vict. Spart. &c. Ariſtides* or. 16. highly praiſes this action. — Deferred *Capit.* who ment. that and the corn given: for the reſt ſee *Act. Abercii* in *Baron.* y. 163.

N. 3. *Praaede*'s veneration was early eſtabliſhed, her F. kept *July* 21. in *Fronto* and *Allatius*'s calendars, S. *Gregory*'s ſacramentarium, *Bed.* martyr. and a church built in her honour in 5. age.

N. 4, 5. *Euſ.* 4. 15. *Juſt.* in apol. 1. which is truly the 2d.

N. 6. Act. ſinc. *Juſt.* ſpurious in all of them the *Manichees* are mentioned, who were not in being till 100 y. after, and in ſome of them *Origen, Ireneus, &c.* conteſted *Du Pin* ſays it does not in the leaſt agree with S. *Juſtin*'s ſtile; (2.) the inſtructions there, tho' extremely uſeful, are calculated for monks; (3.) *Alexand.* objects, that he complains of corruption of diſcipline contrary to what he had deſcribed in his apol. (4.) he calls this corrupt way of living a childiſh way of living; (5.) ſpeaks of pope or papa. — Anſ. I do not find the ſtile ſo vaſtly different; it is likely S. *Juſtin* in his travels was acquainted with many monks, and therefore writ accordingly; he might complain of the want of diſcipline in particular, and praiſe it in general;

general; and might well call a corrupt diſcipline conſiſting of quarrels and contentions about nothing childiſh; and as for *papa* it might be a man's name, or any Bp. for then it was not appropriated to the Bps of *Rome*. It is to be noted that his firſt apology in the editions of S. *Juſtin* is called the 2d, tho' it is generally allowed, and proved to be the firſt. For the 2d in the edit. was preſented to *Antoninus*, the 1. in edit. to *Aurelius:* the 2d makes no mention of *Creſcen*'s tricks, the firſt does, and laſtly *Euſebius* 4. 16. and *Anaſtaſ.* biblioth. place the 2d in edit. firſt, and the firſt 2d. — p. 205. l. 18. for foldings r. folds.

N. 7. *Act.* S. *Pii.* in *Cat. Colb.* 6 catalogues have 11, and one 9 y. the XI. prob. was in place of IX. *Coll. Creſc.* 9 y. *Euſ.* 4. ſeems to favour it. *Marcellina Epiph.* h. 27. *Marcion Iren.* 3. c. 4. *Euſ.* 4. 14.

N. 8. *Hegeſippus Euſ.* 2 h. c. 23. 4 h. c. 8, 22. *Hier.* v. i. Martyr. *Ro.* 7 *Apr.* Some modern critics think the fragments preſerved by *Euſ.* fabulous, for (1.) they relate that S *James* alone of all men was allowed to enter the *Sanctum Sanctorum*, which was a privilege granted to the high-prieſt alone, and that only once a year: now is it prob. that the *Jews* would ſuffer ſuch a manifeſt violation of their laws, in favour of one eſteemed an apoſtate from their religion? then (2.) the reaſ. for it is extraordinary, *gar* for or bec. he wore no woollen forſooth! (3.) he was buried near the temple, whereas it is never allowed even to their very kings to be buried in the city; (4.) there is a long ſpeech

made from the pinacle of the temple, where even a bird could ſcarce reſt, much leſs a man, and a man heard ſpeaking, *&c.* — Theſe critics may conſider that *Euſeb.* and S. *Jerom*, who were very acute in diſtinguiſhing truth from fable, relate this as authentic: as to the 1. tf. I anſw. that in the *gr.* it is not *Sanctum Sanctorum*, but *eis ta agia*, that is, in a holy place, which was granted him of all the apoſtles to enter alone, being much eſteemed by the *Jews* for his juſtice, as *Joſephus* teſtifies, ant. 20. c. 8. — to 2. the *gar* or *for* is an expletive (if inſtead of *gar* it ſhould not be *goun)* but as *Til.* t. 2. p. 1. pag. 1138. ſhews, little regard ought to be had to theſe expletives in a *gr. ſyriac* writing, for ſuch was *Hegeſippus*'s hiſtory. — to 3. it is a groundleſs aſſertion, that no burying places were within the city: and S. *Jerom* ſays, S. *James* was not buried as ſome fancy on mount *Olivet*, his monument being known to every one, and only deſtroyed in the 2d taking of *Jeruſ.* under *Adrian.* — to 4. the *pterugion tou ierou* of *Hegeſip.* (which ſome tranſlate a pinacle) was the gallery of the outſide of the temple, fenced and penned in with rails to hinder people fr. falling: and thence he was thrown down and killed by a fuller's club, ſays *Clem. Alex.* hypot. 7. — An hiſt. of the *Jewiſh* wars is aſcribed to *Hegeſip.* but is not his, for (1.) he ment. *C. P.* and (2.) has not the paſſages cited by *Euſ.* It is prob. this is an abridgment of *Joſ.* which S. *Amb.* turned into *lat.* See *Mabillon*'s itin. ital. *Eleuth. Hier.* v. i. *Euſ.* 4. 8.

4. 8. 22. who ment. *Hegeſ.* fragments, alſo 2. 23. and 3. 20, 32.

N. 9. *Capit.*

N. 10 *to* 14. The main part of this epiſ. is in *Euſ.* 4. 15. but the beginning there only as to the ſenſe, and the cloſe is wanting: that the reader might have it intire, I have tranſcribed the very words of it fr. *Uſher*'s copy in not. *Valeſ.* which was in *Euſ.* de antiq. mart. paſſ. p. 214 *Aſiarch* was high-prieſt of *Aſia* for a year, and preſided over the public ſhews, p. 216. *Confector* was one deputed to obſerve order in the beaſt-fights, and deſtroy thoſe beaſts when they did miſchief, *Suet.* in *Neron.* —— p. 218. *Xanthicus* 2d is 23 of *Feb.* or 7 Kal. *Mart.* Some read Kal. *Mai.* others Kal. *Apr.* but that does not agree with *Xanthicus*, which begins *Feb.* 22. among the *Grecians*, and *Uſher* brings no proof for ſaying the *Smyrneans* differing from the reſt began it *March* 25. Beſides the acts of S. *Pionius* relate their being celebrated on *Feb.* 23. and the *gr. Menæons* do the ſame. — As to the y. *Alex.* chr. puts it in 169. *Euſ.* chr. in 7th of *Aurel.* which ends *March* 7. 168. —— *Valeſ.* fr. *Ariſtides* conjectures, that the pro-conſulſhip of *Quadratus* and martyrdom was in 167. But the fixed day naturally points to 166. when *Feb.* 23. falls on a *Saturday.* —— *Ireneus* ap. *Euſ.* 5. 20. *Andochus Adon. Mart.* 26. and *Sep.* 26.

N. 14. *Capit. Eutrop.*

N. 15. *Clem. Alex.* ap. *Euſ.* 4. 26. *Euſ.* ib. & c. 27. & l. 5. c. 17. *Hier.* v. i. *Tert.* in *Valent.* c. 5.

Notes for the year 171, &c.

N. 1. *Miltiad.* ap. *Euſ.* 5. 17. *Apollon.* ap. *Euſ.* c. 18. *Theod.* h. f. c. 2. *Epiph.* h. 48. *Hier.* ep. 54. ad *Marcel.* *Aug.* h. 26. de nup. ſec. *Tert.* monog.

N. 2. *Euſ. &c.* ut ſup. — *Not mean Epiph.* h. 48. *Philaſt.* h. c. 2. par. 2. *Theod.* h. f. l. 3. c. 2. in expreſs terms ſay, the *Montaniſts* were right in the doctrine of the Trinity; (2.) no author of the ſame age taxes them with this hereſy; and (3.) *Tert.* ſpeaks right of the Trinity, ſo that when *Baſ.* ep. 1. can. ad *Amphil.* *Epiph.* h. 48. *Cyr. Hier.* cat. 16. hint, and *Hier.* ep. 54. *Greg. mag.* ep. 61. ad epiſc. *Hibern.* & *C. Laod.* aſcribe this error to the *Montaniſts*, they mean thoſe who follow *Æſchines.* —— Of the other hereſies, *Epiph.* h. 48, 49.

N. 3. *Euſ.* 4. 29. *Epiph.* h. 46. *Hier.* v. i. — *Harmony Theod.* h. f. 1. c. 20.

N. 4. *Euſ.* 29. *Clem. Alex.* 3. ſtro. *Aug.* h. 24.

N. 5. *Orig.* 3. cont. *Celſ.* 1, 2, 6. —— *Luci.* pſeudm. —— after *Lampſac* a ſtar *.

N. 6. *Mart. Rom. Coll. Creſc. Lib.* cenſ.

N. 7. *Greg. mag.* ho. 3. *Chryſol.* ſer. 134. Their acts ſay under *Antonin*, and it is more prob. that *A. Antonin* is meant than *T. Antonin:* bec. the acts name emperors (which muſt be *Aurelius* and *Verus*, or *Aur.* and *Commodus)* whereas there was only one emp. in *Tit. Antonin*'s time: and becauſe *Aurelius*'s perſecution greater.

N. 8.

N. 8. *Sabæ Typic. Martyr. Ægypt.* ancient ſays *Til.* t. 2. p. 2. p. 263. *gr. lat. Moſcov. May* 13. — *and one Theophilact Simocotta* 1. c. 11. relates it not long after it happened.

N. 9. *Euſ.* 4. 23. *Hier.* v. i. *Men. gr. Nov.* 29. *liberality Euſ.* 7. 5. *Valeſ.* not. ib.

N. 10. *Euſ.* 4. 24. & chr where he ſays, *Theoph.* was bp. fr. 168 to 178. It may be objected, that *Theoph.* himſelf l. 3. reckons to the 19th of *Aur.* i. e. 180; but it is evident his numbers are every-where altered: for fr. the creation to *Aurelius* no 2 perſons time is right, nor fr. *Jul. Cæſ.* to *Aurelius* one emperor's years right, and often theſe particular falſe numbers are wrong ſummed up in the whole, and thus he ſays he writ at *Aurelius*'s death in U. C. 744. which was really U. C. 933. There is no kind of reſemblance between the true numbers and thoſe in the chronology: they muſt tf. be corrupted deſignedly. *Hermogenes Tert. Herm.* c. 1, 2. præſ. *Theod.* h. f. 1. 22. *Philaſt.* h. 8.

N. 11. *Euſ.* 4. 27, 28.

N. 12. *Euſ.* 4. ult. & præp. ev. 6. c. 8. *Epiph.* h. 56. *Theod.* h. f. 1. 22. *Hier.* v. i.

N. 13. *Tert.* adv. *Valent.* c. 4. append. præſ. c. 49, 50. *Iren.* 1. c. 8, 9. *Epiph.* h. 32. 3. h. 36. 2. h. 34. 4, 5, 6, 7, &c. *Symmachus Epiph.* menſ. c. 16, 17. puts this a little before *Theodotion*'s, which was under *Commodus. Orig.* in hexap. *Euſ.* 6. 16. *Hier.* 2. in *Ruf.* place it between *Aquila*'s and *Theodotion*'s. —— Ob. *Epiph.* menſ. puts it under *Severus.* Anſ. we muſt read *Verus*, otherwiſe *Epiph.* would contradict himſelf.

Notes for the year 174, &c.

r. *Of* SOTER 2 *to* 4.

N. 1. *Capit. Euſ.* 5. c. 5. in chr. 174. the medal in the royal treaſury of *France* expreſſes the victory for y. 174. as alſo *Aurelius*'s letter to the ſenate. In a word, all univerſally place this miracle in 174, and is ment. by heathens, *viz. Capit. Dio. Themiſt. Claudi.* tho' they do not (as *Apollinaris, Tert.* ap. 5. ad *Scap.* 4. & *Hier.* chr.) prove it owing to the *Chriſtians* prayers. *legion* *, this ſtar ſhould be here and blotted out after *quarter*. The 12th legion and this aft. ſome time were put together, ſays *Dio*, and then named the *Melitine* legion. *Rainer* vet. inſcr. ap. *Baron.* 476. n. 24.

N. 2 *to* 7. *Euſ.* 5. 1.

N. 7. *Ado* 22 & 24 *Apr. Jun.* 2. *Sep.* 4 & 15.

N. 8. This apol. could not be bef. *Nov.* 22. 176. bec. till then *Commodus* was not *Auguſtus*, nor aft. 180 bec. *Aurelius* d. then. Thus among the moderns *Baron. Suffr. Petri, Petav. Du Pin, &c.* — But *Scalig. L'abbé, Pagi, Dodw. Chevreau* hold it writ under *Aur.* and *L. Verus*, and ob. (1.) *philoſopher* in the inſcrip. could not belong to *Commodus*, and tf. *L. Verus* is meant, who d. in 169, for he was alſo named *Commodus*; (2.) the empire bleſſed with a laſting peace; (3.) the cloſe of the apol. prays for the empire, that the ſon may receive it fr. his father as juſtice requires. — Anſ. to 1. *philoſopher* only a compliment, whether to *Verus* or *Commodus*; but *Sarmatic* could not belong to *Verus*,

Verus, who d. bef. the *Sarmatic* war, then *Verus* was never ſtiled *Commodus* by any contemporary author. — to 2. the peace agrees with no years ſo well as 176 and 177. — to 3. the cloſe favours our ſentence, *viz.* your imperial majeſties government of the world reſembles the celeſtial government. For as the ſupreme power on earth .. is committed to your majeſties father and ſon, ſo the ſupreme power of the univerſe is lodged in one God, the Father and his Son the Word. Tf. he ſpeaks to a father and a ſon, i. e. *Commodus* not *Verus Aurelius*'s brother. — Of this apol. *Epiph.* in h. *Orig.* *Du Pin* accuſes *Athenag.* of condemning 2d marriages, but he condemns not them but double ones, and tf. argues, that a man who diſmiſſes his wife and marries another during her life is an adulterer, and continues ſo, tho' this diſmiſſed wife ſhould die.— p. 265. l. 26. he almoſt in terms with *Alexand.* VIII. condemns the 40th prop. int. 110.

N. 9. *Euſ.* 5. c. 1, 3. tells us *Soter* d. 17. of *Aurel.* i. e. 177, and the epiſ. of the *Lyons* martyrs was ſent by *Iren.* to *Eleutherius* or *Eleutherus* then pope.

Notes for the year 179, &c.

N. 1. *Capit.* *Dio* *March* chr. alex. *Tert.* apol. 25. *Dio* he r. 19 y. 10 or 11 d. *His* partly fr. *Aur.* himſelf, the reſt fr. *Volc. Gall.* in *Av. Caſſ. Dio, &c.*

N. 2. *Dio, Herod.*

N. 3, 4, 5. *Weſtern* Kalend. *Ang.* the king of *Glouceſter* *Eluan* and *Medw.* p. 269. l. 32. his

ſubjects. Theſe 3 numb. are in *Bed.* h. 1. c. 4. in *Uſh. Cent. Magd. Rog. de Wendov.* who are indeed divided ab. the time of the deputation, ſome placing it und. *Aur.* and others under *Commodus.* *State* p. 269. l. ult. *Cæſ.* com. 6. *Xiphil. Ner. Hier.* cont. *Jovin. Weſtmon. Creſſy,* l. 4. c. 11, &c.

N. 6. This y. chr. alex. (2.) *Baron. Til.* and alm. all place it und. *Commod.* (3.) writ after *Symmachus*'s *Epiph.* menſ. c. 16, 17. *Iren.* 3. 24. *Euſ.* 5. 8. *Daniel Hier.* præf. *Dan.* *ab.* 450 *Philadelphus* r. for 38 y. i.e. fr. A. M. 3688 to 3726. This tranſlat. was ab. 3700, to which add 450, and it will be A. M. 4150: and the preſ. y. 183 is 4154.

N. 7. *Iren.* 3. c. 24. *Euſ.* 5. 20.

N. 8. *Hier.* v. i. & cont. *Jov.* c. 7. *Tert.* pall. 2. apol. 9. *Euſ.* 2. c. 2.

N. 9. ut ſup. *n.* 3. of 179.

N. 10. *Euſ.* 5. 21. *Tert.* apol. 5. *Hier.* v. i. What is ſaid of his being a ſenator, is not in *Euſ.* ſup. which makes *Scalig.* ſay S. *Jerom* was deceived by *Rufinus*'s tranſl. of *Euſ.* — but (1.) his tranſ. is the ſame as others; (2.) *Jerom*'s v. i. was writ in 392, and *Ruf.* tranſl. only in 400. *Euſ.* in mart. had writ this ſaint's hiſ. at large, as he tells us, 5. 21. and thence S. *Jerom* took it. *Perennis Lamp. Herod.* 3. *Dio.*

N. 11. ut ſup. *Euſ.* chr.

Notes for the year 190, &c.

N. 1, 2. ut ſup. *Lamp. Sur.* t. 7.

N. 3. All both *greeks* and *latins* agree he d. in 192.

N. 4.

N. 4. *Dio. Herod.* 3. *Claro* & *Falc. Coſſ.* the next d. *i. e.* 193. *Clem. Alex.* 1. ſtrom. in 194, *i. e.* in 192 Æ. vulg. ſee p. 353. l. 31.

N. 5, 6. *Ælius Dio Herod.* 2. — *Dio* he r. 87 d. *Capit.* 2 m. 25 d. *Vict.* 80. *Didius* ut ſup. on *June* the 2d.

N. 7. *Dio, Herod.* ut ſup. It is very remarkable what *Spartian* ſays of *Peſcennius*, that his voice was ſo ſtrong as to be heard a mile off, if the wind was not againſt him.

N. 8. *Tert.* ad *Scap.* 4. This *Proculus* was procurator of *Evodius*, preceptor of *Ant. Caracalla Severus*'s ſon. *Dio, Tert.* ut ſup. *Bar.* a. 195.

N. 9. *Tert.* præſc. fin. *Epiph.* h. 54. *Theod.* h. f. l. c. 5. *Euſ.* 5. c. ult. *Praxeas* ut ſup. & *Tert.* in *Prax.* 1. *Pacian.* ad *Sempron.*

N. 10. *Euſ.* 5. 22. 19. l. 6, 12. *Julius* and *Sotas* were bps of *Thrace*, prob. then at *Antioch*, for *Euſ.* ſays, their ſubſcriptions were original ones, *autographi.*

N. 11, 12. *Euſ.* 5. c. 16, 17, 18.

N. 13. *Tert.* preſc. in fin. & apol. 53. *Euſ.* 5. 23, 24, 25. *Bed.* de æquin. vern. *Epiph.* h. 70. *Soc.* 5. 21. *Nicol.* I. ep. q. ad *Michael. Imp.* — *Blaſtus*'s ſchiſm and ſatire ab. *Eaſter* were freſh motives for *Victor*'s uſing more ſeverity in this point than his predeceſſors. — *Hier.* v. i. & chr. in 196.

N. 14. *Spartian Claudius Dio.*

Notes for the year 197, &c.

N. 1. *Dio, Herod.* 3. *Spart. Capitol. &c.* This battle muſt have been aft. the taking of *Byzantium* in 196, and bef. taking of *Cteſiphon* in

in 198. He was named *Albinus* fr. the whiteneſs of his ſkin, which, acc. to his father's expreſſion in his letter, exceeded the whiteneſs of the linnen he was born in.

N. 2. *Euſ.* 5. c. 10, 11. *Hier.* v. i. *Clem. Alex.* l. 1. ſtrom.

N. 3, 4. *Clem. Alex.* ſtrom. 6. & pedag.

N. 5. *Euſ.* 5. 12. l. 6, 9, 10. ſince *Mark*, p. 170, the 17th Bp. was *Caſſian*, 18 *Publius*, 19 *Maximus*, 20 *Julian*, 21 *Cajus*, 22 *Symmachus*, 23 *Cajus* II. 24 *Julian*, 25 *Capito*, 26 *Maximus* II. 27 *Antonine*, 28 *Valens*, 29 *Diolichion*, 30 *Narciſſus*. — In ſome bad catalogues *Maxim.* and *Cajus* both II. omitted.

N. 7. *Tert.* ad *Scap. Coſſ. Claud.* II. & *Auſid.* i. e. 200.

N. 8. This apolog. c. 35. was writ aft. *Albinus*'s defeat, when they were ſtill ſearching for thoſe of his party, and apol. c. 5. bef. the edict againſt the *Chriſtians*. Tf. writ between 197 and 201.

N. 9. He writ all theſe ab. this time, being a catholic as yet. As to the *Lord's prayer*, *Hil. Matth.* 5. in terms, and may be proved, bec. he ment. *Hermas* honorably quite differently fr. pudic. c. 10. *patience* c. 13. aſſerts the lawfulneſs of flying fr. perſecution, and c. 1. too humble for a *Montaniſt* *dreſſes* c. 1 and 7. *baptiſm* c. 10 and 20. *penance* c. 7. admits a power of abſolving ſins of the fleſh, and apoſtacy aft. baptiſm. *Pacian.* epiſ. 3. *preſcrip.* c. 32 and 36 (in *An.* p. 319, 320) talks of *Rome* and other things in a manner he never did aft. he was a *Montaniſt*: *catalogue* p. 332. no argument

ment of any force againſt it ; (2.) S. *Aug.* h. 86. ſays *Tert.* was a deſtroyer bef. he was a diſciple of the *Montaniſts:* but he never ment. them as in the wrong except in this catal. *Ob.* in this cat. he ſays *Apelles* taught that *Chriſt* had not the *ſubſtance of a true body*, cont. to *Tert.* carn. 6. ſaying *Apelles* owned a *ſolid body in Chriſt. Anſ.* he might admit a true body bef. but not aft. his aſcenſion, ſee *An.* p. 179. — but in *Tert.* ſenſe he admitted a ſolid, but not a true human body: and tf. *Tert.* carn. 6. whence this body if not fleſh? whence fleſh if not born?

Notes for the year 201, &c.

N. 1. In 197 *Severus* overcame *Albinus*, in 200 went againſt the *Parthians* leaving *Plautian* governor of *Rome (Dio, Spart.)* who began the perſec. ment. (*Ter.* apol. c. 1, 28, 35. & ſcorp. 1.) without any edict.

N. 2. *Sarum* church-annals, *Britiſh* chr. epit. *London* tables, *Roger Wendover*, the 2 *Matthews*, *Pariſ.* and *Weſt.* together with the *Rocheſter* hiſtory, have inclined *Uſher* to fix *Lucius*'s death this y. he d. ſays *M. Weſt.* in 201 and was buried at *Glouceſter*. Donald *Boeth.* h. l. 5. Victor d. 10 y. governing: *Euſ.* 5. 28. — 7. *Colb.* cat. give him 10 y. 2 m. only 2 of them add. 12 d.

N. 3, 4. *Euſ.* 6. 2. the 10th of *Severus*. *Sulp.* 2. 45. *Oroſ.* 7. 17.

Notes for the year 203, &c.

N. 1, 2, 3. *Euſ.* 6. c. 4, 5. *Pallad. Lauſ.* c. 3.

N. 4.

N. 4. *Aug.* ſerm. 280, 281, 282, 283. in pſ. 47. & ad *Renat.* c. 12. *Fulg.* ho. 70. *Tert.* anim. & orat.—*after baptiſm* p. 332. *Aug.* ad *Ren.* l. 1. c. 12. ſpeaks thus: now as to *Dinocrates* S. *Perpetua*'s brother ... his hiſtory whoſoever writ it, did not write ſo as to pretend this boy of 7 years old died without baptiſm; for whom it is believed ſhe at her approaching martyrdom was heard, ſo as to have him tranſlated from pains to reſt. — S. *Perpetua* writes this viſion herſelf. *Aug.* de orig. anim.

N. 5. Of *Iren.* life ſee *Greg. Tur.* 1. 29. *Hier.* in *Iſai.* 64. *Auth.* qq. *Juſtin.* q. 115. *Mart.* **W**orks *Euſ.* 5. 26. ment. 1. **o***f knowledge*, being a conciſe treatiſe ag. the *Gentiles:* 2. of apoſtolic truth to *Marcian:* 3. diſſertations on various ſubjects. Theſe and all his works were writ in *gr.* (1.) *Hier.* in *Ezech.* 36 & v. i. reckons him among the *gr.* writers; (2.) ſays *Du Pin*, *Euſ. Epiph. Theod. Phot. Damaſc.* cited him in *gr.* and he was ſcarce known to the *latins*, who cited him otherwiſe than in the *lat.* edit. extant as *Aug.* 1. cont. *Jul.* (3.) *Iren.* 5. ſpeaking of the number of the letters that formed the name of *Anti-chriſt*, ſays many things proper only for a *gr.* author; (4.) *Iren.* pref. ſays his ſtile could not be polite, bec. he reſided among the *Celtæ*, which if he writ in *lat.* would be no reaſon; (5.) the ſtile in *lat.* barbarous, but clear and ſtrong in the *gr.* frag. and in the 18th c. preſerved by *Epiph.* h. 31. As an author he was well verſed in the ſcripture, perfectly underſtood the *pagan* poets, and was thoroughly acquainted with the heretics ſyſtems and arguments. — Some faults

are

are objected to him, 1. that l. 4. 70. he ſays the bad angels commixed with human-kind, and 2. l. 2, 64. that our ſouls are immortal only by the will of God, *i. e.* by grace. To 1. many at that time were of that opin. but prob. not *Iren.* bec. (1.) l. 3. 33. he ſays the angels have no fleſh; (2.) by angels he may mean *Seth*'s ſons, as he does l. 4. 30. (3.) commixed by converſation. —— to 2. our ſouls tho' naturally immortal can be annihilated, and tf. not mortal by the will of God, who alone is immortal in the ſenſe of a neceſſary being.

N. 6. *Chr. Alex. Dio. Herod.* 3. *Zoz.* 2. *Coſſ. Septimo* II. & *Libone.*

N. 7. *Tert.* cor. mil. 6. ſays he writ in *gr.* his de ſpectac.

N. 8, 9. *Euſ.* 6. 8. & l. 5. 28. *Hier.* v. i.

N. 10. *Hier.* v. i. adv. *Ruf.* l. cont. *Helvid.* c. 1. epiſ. *Tit. Hilar.* in 5 *Matth. Pacian.* 3. ad *Symphron. Optat.* 3. cont. *Parmen. Aug.* h. 86. de bono vid. c. 5. *Amb.* 1. *Cor.* c. 13. *Lirin.* 23.

N. 11. See *Tert.* cited there.

N. 12. *Lact.* 1. inſt. c. 11. & 5. c. 1. *Hier.* v. i. ep. ad *Magn. &c.* allow *Minucius* the author. — *Pontian* S. *Cyprian*'s deacon and *Paul. Diac.* ſay S. *Cyprian* was converted by a venerable prieſt called *Cecilius*; now this converſion happening in 243, and his B. of the vanity of idols being in a great meaſure taken from *Minucius*, makes us conjecture this *Cecilius* to be the man.

N. 13. *Clem.* ſtrom. *Euſ.* 6. c. 3 and 5. Among his works loſt are the *hypotopoſes* in 8 b. containing oppoſite doctrine to his other writings, acc. to *Phot.* and are forged, corrupted,

or

or writ before he was a catholic; (2.) of *Eaſter*; (3.) of *faſting*; (4.) of *ſlander*; and (5.) of *patience*.

Notes for the year 208, &c.

N. 1. *Dio, Herod. Eutrop. Victor. Dio* ſays he r. 17 y. 8 m. 3 d. which falls in with *Feb.* 4. 211.

N. 2, 3, 4, 5. ut ſup.

N. 6, 7. *Euſ.* 6. 10, 11.

N. 8. *Tert.* bap. *Aug.* bap. 11. c. 7, 8, 9.

Notes for the year 217, &c.

N. 1, 2, 3. *Dio* and the other *auguſtan* writers. *Dio* ſays, he r. 6 y. 2 m. *no mother-in-law* thus *Herod.* l. 4. and *Oppian* contemporaries to be preferred to *Spartian* no contemp.

N. 4. *Euſ.* 6. 21 & chr. *Zepherin* d. having governed 18 y. (begun) in 1 y. of *Heliogab.* *Cajus Euſ.* 6. 20 & l. 2. 25. 28. *Hier.* v. i. *Phot.* 48. *Africanus Euſ.* 1. 7 & 6. 31—del. * p. 365 and put it after *year* p. 366. l. 1. *year Euſ.* chr. *Coſſ.* M. A. *Anton.* & *Eutych.* i. e. 220.

N. 5, 6. *Dio, Lamp. Herod.* 5.

N. 7. ut ſup. *Euſ.* 6. 21. *pictures Lamp.*

N. 8. *Lamp.* act. S. *Caliſt.* *Ulpian Lact.* 5. c. 11, 12. and may be gathered fr. *Ulpian* l. 13. ff. de off. proconſ. l. 4. ff. de fam. heriſcund. *Martina Sur.* t. 1. —— 5 *years Euſ.* 6. 21. & chr. *Catal. colb.* & chr. *Damaſi.*

N. 9. *Euſ.* 6. 22. *Hier.* v. i. *Phot.* 121, 214. *Mabill.* it. in *Ital.* 22. *Gruter.* p. 140.

N. 10. *Euſ.* 6. c. 16 to 38. *Hier.* v. i.

N. 11.

N. 11. ut ſup. *Orig.* ep. 122. *convicted Orig.* ad amic. *Alex. Hier.* ap. 2. adv. *Ruf.* c. 5. *Ruf.* ap. *Orig.*

Notes for the year 230, &c.

N. 1. Acta SS. —— *Lamp.*

N. 2. *Euſ.* l. 6. — If we can frame a judgment of his opinions from his works now extant in the *lat.* tranſlations (for nothing of his remains in the original *gr.* but his excellent treatiſes againſt *Celſus*, and ſome fragments) it is evident that he held the angels and mens minds to have been originally of the ſame nature, who by various turns and changes are now depreſſed in human fleſh, and then exalted to the purity of ſpirits, by which means *Jacob* merited in his ſtate of pre-exiſtence God's love before he was born or had done any good in his human body, and *Eſau* incurred his anger the ſame way by his demerits; that the wicked riſe to be ſaints, and the ſaints and angels after infinite changes become wicked, then good again, *&c.* 2 peri. 8. & fin. & 3 peri. 6. as alſo that God gives no one efficacious grace, but to all ſufficient grace alike, 3 peri. 2. He held the ſtars were animated with the ſouls of ſome angels, who had been leſs guilty than the reſt; for he thought the angels were compoſed of ſouls and ſubtile bodies, 1 peri. 2, 7, 8. Theſe and many other errors of the reſurrection, *&c.* are to be found in the tranſlation of him, and were prob. in the original; for, (1.) he has been condemned among others by the following perſons: by his Bp. *Demetrius*, by S. *Peter* of *Alex.* Bp.

and

and martyr (in myſtagog. and cited by *Juſtinian* emp.) by *Theoph. Alex.* (in ep. ad *Epiph.* & in epiſ. ad *Hier.)* by S. *Methodius* Bp. of *Tyre* (in orat. de reſur. a fragment of which is in *Epiph.* h. 64. and in *Phot.* 234) by *Cyril* in ep. ad *Monachos* in *Phua*, by *Epiph.* in ep. ad *Joan. Hieroſ.* & in panario h. 64. by S. *Jerom*, epiſ. ad *Pammach.* 1. adv. *Ruf.* c. 1. l. 2. c. 3. — by S. *Aug.* h. c. 43. *Lirin.* c. 23. *Iſid. Hiſp.* l. 7. orig. 5. *Damaſc.* de hereſ. *Bern.* ſerm. de verb. *Orig.* —— Pope *Anaſtaſius* condemned *Ruſinus* for agreeing with *Origen.* And *Juſtinian*'s edict approved by ſynod V. condemns him in theſe words: anathema to *Origen* . . . together with his nefarious wicked doctrine, and to every one who holds or defends them, or in any manner or at any time ſhall preſume to abet and maintain them; (2.) theſe opinions run ſo conſtantly, and ſo connectedly throughout his peri. and ſome of his other works, that we may almoſt as well ſay, that the work itſelf was not *Origen*'s, as that theſe things had been foiſted into it. The final ſalvation of the devil ſeems indeed to be the forgery and impoſture of his enemies, as *Orig.* in his epiſt. to his *Alexandrian* friends, *Ruf.* in apol. *Orig.* and *Hier.* apol. 2. adv. *Ruf.* 5. relate at large, tho' it ſeems naturally to flow from the principles already mentioned; but here we may obſerve, that the turns and viciſſitudes of devils and men, of good and bad, *&c.* were not ſo univerſal according to him, as not to admit of ſome exceptions. For example, he ſays the ſoul of *Chriſt* was originally joined to God, ſo as never to ſeparated from

from him, 2 peri. 3. and affirms the ſame of the apoſtles in ep. ad *Rom.* he alſo ſeems to reſtrain the angels power of ſinning to the time before *Chriſt*'s coming (ibid.) and the devils of mending to the ſame period, 1 peri. where he alſo adds, that ſome were ſo fixed in their malice, that they were unworthy of being re-inſtated. Now, ſays he, 3 peri. 6. If any of thoſe orders who act under the dominion of the devil . . may in future ages by the free-will that is in them be converted to goodneſs; or that their inveterate malice by cuſtom be converted into nature, do you reader examine and ſee if . . that part is totally excluded from the final unity, *&c.* — From whence I think, that *Origen* did not hold the final ſalvation of the devil aſſertively; there is indeed a place in the ſame c. that inclines to this ſentiment, but perhaps that place might be one of thoſe which were intruded into his writings, unleſs he ſpeaks of ſome devil that had not ſinned ſo much, as the others whoſe malice was inveterate, *&c.* — It is prob. he retracted his errors, (1.) bec. he offered his confeſſion of faith to pope *Fabian*, *Euſ.* 6. c. 6. (2.) he diſtinguiſhed theſe opinions from points of faith, 2 peri. 21. (3.) S. *Epiph.* was for condemning not *Origen* but his writings (*Greg. Alex.* vit. *Chryſ.*) (4.) *Theotimus* Bp. in *Syria*, renowned for ſanctity (*Soc.* 6. c. 12.) aſſerts, that *Origen* died piouſly; (5.) *Orig.* dial. adv. *Marcion*, holds the catholic doctrine of the reſurrection: a fragment of which dialogue is in the 3d part of the *Philocalia*. One may add (6.) that he in many places allows of hell's eter-

nal fire; but this proves little, becauſe he did not allow that eternal fire to torment eternally, except perhaps the devil and ſuicides; for theſe laſt are alſo excepted in the com. on *Job* attributed to him, tho' writ by a later author.

N. 3. *Greg. Thaum.* in paneg. *Orig. Greg. Niſſ.* v. *Thaum. Euſ.* 6. 30. —— *Demetrius Euſ.* 6. 26, 28. *Ammonius Porphyr.* v. *Plotini Euſ.* 6. 19. *Phot.* 214. in *Hierocles*; *Til.* t. 3. p. 2. *Tatian*'s *Diateſſoron* reſected the genealogies of *Chriſt*, but the concord or harmony of the 4 goſpels, which *Baron. Til. Du Pin* think to be *Ammonius*'s, have theſe genealogies entire. His harmony of the old and new ſcripture, as alſo of the platonic and peripatetic philoſophy, are no longer extant. *Groundleſs Euſ.* 6. 19. *Hier.* v. i.

N. 4. *Herod.* 6. *Lampr.*

N. 5. *Herod.* ſup. *Capit. &c. Firm.* ap. *Cyp.* ep. 75. *Euſ.* 6. c. 28. *Tert.* cor. mil.

N. 6. *Severo & Quinti. Coſſ.* i. e. 235. Here, ſays *Til. Bucherius*'s pontifical begins to be accurate. In fine, as to *Pontian*'s death in 235 and *Anterus*'s in 236. *Baron. Til. Pagi, &c.* agree. *Barbara Baron.* ad mart. We have no acts of hers writ in the ſame age.

N. 7. *Orig.* exh. mart. *Hier.* v. i. *Euſ.* 6. 28, 29.

Notes for the year 237, &c.

N. 1, 2. *Capit. Herod.* — This emp. finiſhed 3 y. reign (*Herod.* 7. *Euſ.* chr.) and ſaw 4 conſulſhips, ſays *Caſſidor*. *Gigantic Ælius Cordus* tells us, ſays *Capit.* that he was 8 foot and

alm.

alm. an half high : his hand ſo big, that his wife's bracelet for her arm made him but a ring for his thumb. — It is certain *Maximin* often drank 8 amphors of wine in a day, and eat 40, or as *Cordus* ſays, 60 pounds of fleſh. *Capit.* who has this *n.* and next.

N. 3, 4. *Herod.* in the very laſt words of his hiſt. ſays, *Gordian* when he was almoſt 13 y. old was declared emp. which was laſt y. *Inconveniencies Gord.* in epiſ. ad *Miſith.* ap. *Capit. Sabinian* and all to *n.* 5. in *Capit.* but as to the diſtinction of the years, we know *Miſitheus*'s death happened in 243, becauſe as *Capit.* tells us, it was *Arian* and *Papus Coſſ.* and *Gordian*'s in 244, from 2 laws of his, 1. of *Jan.* 6. and the other *Jan.* 13. and from 2 laws of *Philip*'s, 1. *March* 14. the other *March* 31. which laws are in *Cod. Juſt.* ſigned *Peregr.* & *Æmil. Coſſ.*

N. 5. *Act.* S. *Fab. Privatus Cyp.* ep. 55 & 30. *Baron.* ad a. 242. n. 2, 3. *Til.* t. 3. p. 2. pag. 224. prove that he was condemned under *Fabian. Beryllus Euſ.* 6. 33.

N. 6. Of *Greg.* ordination and creed, ſee *Greg. Niſſ.* vit. *Thau. Baſil.* de ſpir. *Hier.* v. i. he muſt be made bp. aft. he took leave of *Origen* in 239, and bef. the *Decian* perſec. of 250 or 251.

N. 7. *Capit. Chriſtian Euſ.* chr. expreſly calls him the firſt *Chriſtian Roman* emperor : in hiſt. 6. 34. relates his undergoing penance, as does alſo *Chryſ.* in gent. de *Babyla.* (2.) *Dion. Alex.* ap. *Euſ.* 7. 10. ſays *Valerian* was more favorable to the *Chriſtians* than the emperors

who were openly *Xtians* themſelves, which muſt be the 2 *Philips* father and ſon. (3.) *Hier.* v. i. *Origen* writ to *Philip* the firſt *Xtian Rom.* emp. and *Euſ.* 6. 36. (4.) *Lir.* 1. 23. *Oroſ.* 7. 20, 28. *Jornand.* c. 16. and moſt of the *gr.* writers, as *Syncel. Cedren. Zonar. Niceph. &c.* on this point, ſee *Til. E.* t. 3. p. 2. pag. 815. — *Pagi* and others object, (1.) that *Lact.* 1. inſt. 1. *Sulp. Theod.* 5. 39. *Amb.* obit. *Theodoſ.* make *Conſtantine* the firſt chriſt. emp. (2.) his medal of 247 is with the inſcription of *Divus*; his ſacrifices, *&c.* far from a chriſt. who had newly entered the ſtation of a penitent. Anſw. to 1. firſt chriſt. emp. who acknowledged himſelf ſuch by edicts, laws, *&c.* to 2. *Divus* is on *Conſtantine*'s medal too. — he could not hinder the ſacrifices, but as *Oroſ.* l. 7. notes, he would not be preſent at them. *Fleury* ſays, that tho' he accepted he had not performed his penance. — *Kerkerdere* in apoc. brings many plauſible arguments to prove, that it was *Philip* the ſon, and not the father, who underwent penance, *&c.* but they have not force enough to perſuade us from believing a hiſtory ſo well aſſerted as that of the father's penance, *&c.*

N. 8. Æ. V. 247 acc. to *Varro*'s and 248 acc. to *Cato*'s computation is the thouſandth y. U. C. *Capit.* ſays they were *Philip* II. and *Phil. Coſſ.* i. e. 247. — *Til.* ſays, ſome medals mark *Phil.* III. and *Phil.* II. *Coſſ.* for the ſecular games; which may well be, for they began *Ap.* 23. 247, and ended *Ap.* 23. 248. So that they marked *Jan.* 1. 248, when the donative was given during the ſec. games.

Notes

Notes for the year 248, &c.

N. 1. *Euſ.* 6. 37. ſays *Heraclas* d. in 247. the ſee was vacant a y. ac. to chr. ori. and chr. *Hier.* expreſs for 248. *family* chr. ori. *Euſ.* 7. 11. poſt med. *books Euſ.* & chr. *Ath.* de *Dio. Baſil.* can. *ſame y. Cyp.* ep. 55. ſays he had been then 4 y. bp: but all agree, ſays *Til.* that that ep. was writ in the 2d y. of *Cornelius*, i. e. 252. —— *Pont.* v. *Cyp. Lact.* 5. inſt 1. *Hier.* v. i. *Cyp.* ep. 2.

N. 2. *Cyp.* ep. 66. the preciſe time is unknown, but we may conjecture this C. was held in the peace of the church under *Philip. Til.* thinks it was in 249.

N. 3. *Dion. Alex.* ap. *Euſ.* 6. 41.

N. 4. It is hard to determine the y. of *Philip*'s death. *Euſ.* 6. 39. *Epiph.* chr. *Alex.* chr. *Nicep. Oroſ. Eutych. Abulfar.* give him 7 y. begun in 244.—— Both the *Victors*, *Eutrop.* and *Zonar.* 5 y. and half. There is a law of *Philip*'s of *Octob.* 15. 249. in cod. *Juſt.* 6. and a law of *Decius*, *Oct.* 19. 249. It is certain fr. chr. *Damaſ.* that S. *Fabian* ſuffered at *Rome Jan.* 20. 250 under *Decius:* fr. whence it follows that *Philip* d. betwixt *Oct.* 15. 249 and *Jan.* 20. 250. In this uncertainty, with the moderns we put it in 249.

N. 5. *Dion. Alex.* ap. *Euſ.* 6. 41, 42. *Beſides* Some, *Cyp.* ep. 55. obſerves, did not deny their faith, but gave mony not to ſacrifice, nor renounce their faith; but in ſuch a manner as to ſtand ſuſpected of it, and their crime S. *Cyp.* reckons leſs than adultery. Others denied the

faith privately but did not ſacrifice, and theſe, ſays *Cyp.* ep. 68 & de lapſ. were worſe than adulterers. Beſides theſe were the *Vectigales*, who profeſſed *Chriſt* publicly, and paid mony not to be proſecuted, which was always eſteemed lawful.

N. 6. *Dion. Alex.* ap. *Euſ.* 6. 41, 42. where having recounted n. 3. which happened under *Philip* a y. bef. the edict, he ment. here what hap. under *Decius.* *Fabian* Act. *Euſ.* 6. 39, & *Cyp.* ep. 16, who writing to the *Roman* clergy ment. no *Cornelius* nor *Novatian*, and *Pagi* proves this vacancy in 250 fr. the letters of the *Rom.* clergy writ bef. *Auguſt.*—p. 402. l. 7. aft. *virginity* put in *Abdon* now l. 24.

N. 7. *Hier.* v. *Pauli.*

N. 8. *Euſ.* 6. 39. *Epiph.* menſ. 18 & h. 64. *But when Epiph.* h. 64. *Juſtinian* emp. tr. adv. *Orig.* approved by ſynod V. *Leont.* ſect. act. 10. *Nemeſ.* a chriſt. philoſ. and bp. ho. de nat. c. 30. *Nicet.* 4. theſaur. orth. fid. her. 31. *Anaſ. Bib.* ad a. 244. *Niceph.* 5. 32. *Zonar.* 2. *Glycas* p. 3. annal. *three* y. *Euſ.* 7. 1. he d. at 70 und. *Gallus.*

N. 9. *Orig.* in loc. cit. *errors* ſee *n.* 2. of 230. and add that 5 & 8. cont. *Celſ.* he favours the *Arians* acc. to *Hier.* ep. ad *Avit. Epiph.* h. 64. & in ep. ad *Joan. Jeroſ.* & *D. T.* 1. p. q. 34. a. 1. ad 1.

N. 10. *Niſſ.* v. *Thau.* *preſerve* chr. *Hier.* & *Theoph. Jeruſ. and Euſ.* 6. c. 39, 40. *Philoſt.* 6. 8. *Chryſ.* t. 1. de *Bab.*

N. 11. Her acts *gr.* and *lat.* und. *Decius*, S. *Adhelm* of the 7th age and *Methodius* of the 9th,

9th, the ancienteſt auth. we have for this. *Reparata* act. martyr. *Uſuar.* & *Adon.* 8 *Oct. Bolland. Mar.* t. 2. p. 34.

N. 12. *Euſ.* 4. 15. but miſtook the time, thinking *Polycarp*'s martyrdom and that together, bec. it was in the ſame b. of *Smyrna* martyrs: but it hap. und. *Decius* as the authentic acts ap. *Til.* t. 3. p. 2. relate.

N. 13. Act. auth. ap. *Til.* t. 3. p. 330.

N. 14. *Cyp.* ox. ep. 22, 38, 39, 40.

N. 15. ox. ep. 5, 12. — *Pamel.* 9, 37.

N. 16. *Cyp.* ox. ep. 14, 15, 16, 17. *Pam.* 6, 11, 10, 12. *Mourners Baſ.* ep. ad *Amphil.* can. 56. *Chryſ.* ho. 17. in *Matth. Hearers Baſ.* can. 22. *Gr. Thau.* can. ult. ep. can. *Niſſ.* ep. can. ad *Melit.* epiſc. *Proſtrate* C. *Carth.* IV. c. 80. *Tolet.* II. c. 11. *Aug.* 3. bap. c. 16. C. *Agath.* c. 60. *Epaon.* c. 29. *Soz.* 7. 16. *Chryſ.* ho. 3. ad *Epheſ. Conſiſtent Gr. Thau. Baſ. &c.* ut ſup. Hence C. *Ancyr.* c. 4. orders they ſhould be one y. among the hearers, 3 y. proſtrate, communicate in prayers one y. and then come to the degree of perfection, and can. 5. let them communicate without the oblation. *ſometimes the deacon Cyp.* ox. ep. 18. tf. no ſacramental abſolution; which was never refuſed to death-bed penitents, as, among others, *Card. Capiſucchi* qu. ſelec. evidently proves.

N. 17. *Cyp.* ep. 18 to 23. *his part* ep. 28. *Novatian* ep. 30. 55. *Gajus* ep. 34. 38, 39, 40.

them that were of a different opinion. And thus, tho' moved againſt each other .. the peace of *Xt* conquered in their hearts, ſo that no miſchief of ſchiſm roſe between them; (2.) the ſame has *Cyp.* ep. 73. ad *Jub.* (3.) *Dion. Alex.* ap. *Euſ.* 7. 5. tho' of *Cyp.* opin. always held communion with the ſee of *Rome*; (4.) *Firmilian* did alſo: and as ſuch was preſent at the *Antioch* C. in 264, and praiſed in the ſynodical letter of *Antioch* II. C. in 270, as a perſon of B. memory. It is true, *Firmilian* in ep. ad *Cyp.* ſeems to ſay the contrary, but then we are to conſider he was borne away by his paſſion to give too eaſy a faith to hear-ſays. *Diſcipline Cyp.* ad *Jub.* & in C. *Carthag.* If S. *Cyprian* had judged it a doctrinal matter, he would never have opened his council by telling the 87 bps, that the queſtion before them was not of ſuch a nature, as that communion ſhould be broke for it on one ſide or the other; and that in this every bp. was maſter of his own conduct. He thought it more prudent indeed to have the perſons baptiſed by heretics baptiſed in the church, becauſe the baptiſm out of the church was not a ſaving one (as the ſuffrages 25th, 27th, 34th, 39th, 40th, 48th, 55th, 80th, declare) nor lawful (as ſuff. 36, 46, 51, 62, 64, 74, 75, 77, ſpeak) but did not deny that the impoſition of hands by catholics gave grace to ſuch baptiſed. Accordingly *Sedatus* of *Thuburbo*, ſuffrage 18, ſays: 'Wherefore, as far as we can 'proceed in this matter, without breach of 'peace, we ſhould uſe our beſt endeavours, that 'no one who has been tainted with hereſy, and 'thence

'thence received his baptiſm ſhould decline the 'receiving the only true baptiſm of the church.' And *Cecilius* of *Bilta*, ſuff. 1. complains of the times, which forced as it were the church to admit perſons not baptiſed *(i. e.* in the church) to communion. Then *Geminius* of *Furni*, ſuff. 59. 'Tho' ſome of our collegues may if they 'pleaſe give away their own privilege, yet we 'cannot conſent they ſhould diſpoſe of ours . . . 'and therefore I am for remaining in our former ſentence, and for baptiſing thoſe who 'come over to us from heretics.' Then *Felix* of *Amaccura*, ſuff. 33. — 'from whence (*i. e.* 'from ſcripture) I not only contend, that he'retics, .. but that even thoſe who pretend to 'have received baptiſm among ſchiſmatics, 'ſhould receive their baptiſm in the church.' Then the reception of perſons (who had received baptiſm from ſchiſmatics and were reconciled to their own church) to communion, if they accidentally came to S. *Cyprian*'s church, *&c.* together with what we have already mentioned, ſhew clearly that they thought this only a matter of diſcipline; ſee *Dion. Alex.* ep. ad *Sixt. Rom.* ap. *Euſ.* 7. c. 9. *Cyp.* ad *Jub. &c.* — And in matters of diſcipline they thought every church was at liberty of uſing its own. *preſume Hier.* con. *Lucif.* c. 8. thoſe very bps who enacted with him (i. e. *Cyprian)* the rebaptiſation of heretics, went back to their ancient cuſtom, and put out a new decree. *Aug.* 2. bap. 4. & ep. 93. thinks S. *Cyprian* retracted. *Dion. Al.* ap. *Euſ.* 7. 9. changed his ſentence, and c. 5. mentions the univerſal agreement of the

the church which would not prob. have been, had the *Eaſterns* and *Africans* continued in their opinion.

N. 4. *Dion. Alex.* ap. *Euſ.* 7. 10. act. S. *Steph.* Kal. *Bucher. Lir.* com.

N. 5. Act. ſinc. v. *Til.* t. 4. p. 2. pag. 18. & 340.

N. 6, 7. *Dion. Al.* ap. *Euſ.* 7. c. 11, 6, 7, 8. *Cyprian* ep. 76. act. *Cyp. Pont.* v. *Cyp.* — *N.* 7. ep. 76.

Notes for the year 258, &c.

N. 1. *Cyp.* ep. 80. *Laurence Amb.* off. 1. c. 41. l. 2. c. 28. *Aug.* ſerm. 302, 303, 304, 305. & ho. 72. in *Jo. Prud.* h. 2. *Leo* ſer. 83. *Chryſol.* ſer. 135.

N. 2, 3. *Aug.* ſer. 273. *White Aug.* ſer. 112. *Prud.* h. 13. *Cyprian Pont.* v. *Cyp.* act. *Cyp.* martyred *Tuſco* & *Baſſo Coſſ.* i. e. 258. Of his writings ſee them as cited; and *Hier.* ep. 14. *Aug* 4. doc. chriſ. 14. *Lact.* 5. 1. *Miſtakes Naz.* or. *Cyp. Phot.* cod. 183. *Eudo.* carm. *Cyp.*

N. 4, 5. *Boll.* 24 *Feb.* act. ſinc. *Til.* ſays, the acts of theſe ſaints, and of *James* and *Marian (n.* 6.) are very certain.

N. 6. *Auſtin* ſer. 284. *Maxima Mar. R. Jul.* 30. *Digna Baron* 22 *Sep.* *Saturninus* act. ſinc. *Mart. Fructuoſus* act. ſinc. *Aug.* ſer. 373. *Prud.* periſt. 6.

N. 7. *Lact.* perſ. 5. *Poll. Vict. Agath. Valer. Eutrop. Conſtant.* imp. or. ad cæt. ſanct. *Zoſ.* 1. *Dion. Al.* ap. *Euſ.* 7. c. 10. 13.

N. 8. *Euſ.* 7. c. 15, 16 17, 18.

Notes

Notes for the year 261, &c.

N. 1. *Pollio* Chriſtianity *Soz.* 2. c. 6. *Philoſt.* 2. c. 5. *Baſ.* ep. 38.

N. 2. *Dion. Al.* ap. *Euſ.* 7. c. 21, 22. *Pollio, Eumen.* paneg. *Conſt.*

N. 3. *Athan.* de *Dion. Euſ.* 7. c. 26. *Baſil.* ep. 41. can. *Amphil.* & ſp. ſanc. 29.

N. 4. *Euſ.* 7. 24.

N. 5. *In* 260 chr. *Euſ.* & *Hier.* Denied *Epiph.* h. 65. *Garner.* from *Mercator* t. 2. p. 309. ſhews he acknowledged 2 *hypoſtaſes* in the Son, and but one divine perſon in the Trinity: of which *Witaſſe* de trin. a pag. 47 ad 53. So that the Father, the Son as God, and the H. Ghoſt were one perſon, but the perſon of the Son (that is, one of the perſons) was mere man, and thus *Paul* was a fore-runner of *Neſtorius.* Of *Rome*, 'There were, ſays *Athan.* de ſynod. 'two bps named *Denis*, one of *Rome* and the o-'ther of *Alexandria*, now when they had ac-'cuſed the *Alexandrian* to the *Roman* Bp. as if 'he had ſaid, that the Son was the work of and 'not conſubſtantial to the Father, a ſynod held 'at *Rome* diſapproved (this doctrine) and the 'Roman Bp. writ to his name-ſake, *&c.* ib. — A *ſynod Euſ.* 7. c. 27. *Hier.* v. i. *Denis* d. during the C. in the 12th y. of *Gallien*, the 17th of his epiſcopate, *i. e.* in 264. Some writers affirm, that this C. of *Antioch* condemned the term *omoouſios* or conſubſtantial in the ſenſe of *Paul* of *Samoſata*, but *Paul* never admitted this term, and S *Denis* was ſo far from condemning it, that he declares in his letter to the pope,

pope, that he held the conſubſtantiality tho' he had not made uſe of the term; moreover in another epiſt. ap. *Baron.* a. 265, *n.* 5. he has the very expreſſion; I know ſome critics call this laſt letter in queſtion, which makes me not inſiſt upon it, tho' their motives for denying it do not ſeem to me very cogent: be that as it will, what I have aſſerted is pretty plain from S. *Athanaſius*, as *Bull Nic.* fid. p. 31, 32, *&c.* and *Witaſſe* from p. 604 to 610 prove. — Beſides his theological works, *Euſ.* prep. ev. extracts the 5 laſt chapters out of S. *Denis*'s B. of nature, in which he confutes many philoſophical opinions, and handles ſmartly with *Ariſtotle*, thoſe perſons who pretend that their ſenſes were of no uſe in philoſophy; *died Euſ.* 7. 28.

N. 6. *Euſ.* 7. 28. *Athanaſius* ad ſolit. *Theod.* 2. h. f. *Zenobia*'s character fr. *Pollio.*

N. 7. aft. *Antioch* C. we hear no more of *Gregory*, perhaps he might live till 270, for the reſt ſee *Niſſ.* v. *Thau. Baſ.* ſp. ſanc. *Hier.* v. i. *Theod.* 2. c. 8. *Soc.* 4. c. 27. *Soz.* 7. c. 27. — No one doubts, ſays *Du Pin*, of the genuineneſs of his canon. letter; but *Morinus* thinks the 11th can. only added by way of explication. *Alex.* t. 3. p. 374, judges that part alſo belonging to the can.

N. 8, 9. *Paulin.* carm. 19 & aliis *Bolland.* 14 *Jan. Aug.* cur. m. c. 16. ep. 137.—there is no certainty when he d. *Til.* thinks ab. this time.

Notes for the year 268, &c.

N. 1. *Poll. Zoſ. Zon.* March *Euſ.* chr. 268. *Vic. Patern.* & *Marin. Coſſ.*

N. 2.

N. 2. *Poll. &c.* Died *Antioch.* & *Orfit. Coſſ.* i. e. 270. Brother *Vopiſc. &c.* Denis when the C. of *Antioch* writ to him next y. *Felix* his ſucceſſ. received it, *Euſ.* 7. 30.

N. 3. *Euſ.* 7. 30. *Athan.* ſol. *Theod.* 2. h. f. He *tho'* this could not be before *Zenobia*'s firſt defeat, which was in 272.

N. 4. *Poll. Vopiſc.* Decrees *Euſ.* 7. 30. *Aug.* 18. civ. 32. *Lac.* perſ. 6.—p. 506. l. 8. r. *Gregory* of *Nazianzum.* Spens *Baſ.* div. 26. *Naz.* or. 43. Act. mart. Felix all agree he d. in 274.

N. 5, 6. *Euſ. Lac. Vopiſ. &c.* ut ſup. *Tacitus* was conſul as emp. in 276 when he d.

N. 7, 8. *Vopiſ. Manes* began und. *Probus. Leo* pent. ſerm. 72. *Hier.* chr. *Euſ.* 7. 31. the reſt in *Cyr.* cat. 6. *Hier.* v. i. *Epiph.* h. 66. & menſ. 20. *Soc.* 1. 22. *Philaſt.* apocr. c. 40. *Aug.* mor. *Man.* 5. conf. 10. h. 46. 20 cont. *Fauſ.* c. 6, 7. de util. cred. c. 1. —— *N.* 9. *Vopiſ.*

Notes for the year 281, &c.

N. 1. All in *Vopiſc.* only he gives *Probus* but 5 y. and ſo d. in 281. But he was conſul in 282, and tf. *Juli. Cæſ.* gives him 7 (unfiniſhed) y. *Eutrop. Euſ.* chr. *Oroſ.* 6 y. 4 m.

N. 2, 3. *Vopiſ.* Eutychian all agree he d. *Caro* & *Carino Coſſ.* i. e. 283.

N. 4, 5. *Vopiſc. Eutrop. Euſ.* chr. 284. the y. alſo proved by a law in cod. *Juſt.* dat. id. oct. imp. *Dioc.* and bec. the *Diocleſian* æra or of martyrs began this y.

N. 6. Act *Faſt. Idac. Baron. Pagi, Til.* and all agree here. Perſecution it was chiefly in the *weſt* (for it did not rage in the *eaſt* till afterwards,

wards, acc. to *Euſ.* 8. c. 12) of which *Bed.* t. 3. & *Baron.* 286. *n.* 31.

N. 7. Act. *Sebaſt.* antiq. which *Bolland.* thinks writ by S. *Ambroſe.*

N. 8. Act. *Gen.* ſinc. *Ado Aug.* 25.

N. 9. Act. S. *Jan.* exſcrip. a *Joan.* diac. eccl. *Neapol.* a. 895 ex antiquiore hiſt.

N. 10. S. *Eucherius* Bp. of *Lyons*, who writ about 150 years after their martyrdom recounts this hiſtory: the particularities of which *Theodore* Bp. of *Octodurum* (who was preſent at the C. of *Aquileia* in 381, and might have had them from eye-witneſſes) told *Iſaac* an holy Bp of *Geneva.*

N. 11. Act. S. *Iſid.* Pierius *Euſ.* 7. c. ult. *Hier.* v. i. but chiefly *Phot.* cod. 119, who ſays he ſuffered martyrdom, but S. *Jerom*, that after many ſufferings, he lived the reſt of his life at *Rome.* Anthenogenes *Baſil.* ſpir. ſanc. 29.

N. 12. *Gild.* excid. *Brit.* c. 7, 8. *Bed.* 1. hiſ. c. 4, 7. Martyr. *Bed. Ad. Uſu. Ang. Uſſ.* r. *brit.*

Notes for the year 287, &c.

N. 1. *Eutrop.* 9. and *auguſtan* ſcrip.

N. 2, 3. Act. ap. *Boll.* Coſmas act. emend. v. *Baron.* y. 285. their (and *Sebaſtian*'s) names in the can. of the maſs. *Theod.* ep. 133. *Procop.* ædif. *Juſt.* 6. Marcus act. *Seb.* v. n. 7. 281. *Amb.* pſ. 118. ment. *Sebaſt.* as an illuſtrious mart.

N. 4. March *Pith.* coll. leg. tit. 15. p. 147. Pierax *Epiph.* h. 67, 98. *Athan.* ſyn. p. 885. *Hil.* trin. 6.

N. 5. *Aug.* ſcrip. *adopted* all agree with *Idac.* *Eumenes* the orator, *Lact.* perſ. 35. that this adoption

doption was the 1. of *March*. *Lact.* is poſitive to the year, by placing the *Vicennalia* in 312. *Galer.* VIII. and *Maximin.* II. *Coſſ.* It was aft. *Apr.* 1. 292. bec. *Mamert.* in his panegyric of that day does not ment. this adoption. *Vict.* ſays, *Conſtantius* and *Galerius* were 13 y. ſimple *Ceſars:* but they were made emperors in 305, acc. to *Lact.* perſ. 17. alliance *Eutrop.* l. 9. & *aug.* ſcr. *Euſ.* chr. 292. *Britiſh* (1.) *Eumenes* pan. 9. ſpeaking to *Conſtantine* ſays: Now, O *Britain*, you are more bleſt than all other lands, ſince you the firſt (of them) beheld *Conſtantine Ceſar* .. he (i. e. *Conſtantius Conſtantine*'s father) reſcued the *Britons* from ſlavery, but you (i. e. *Conſtantine)* have made them noble, by taking your riſe from thence. He goes on with a multitude of things in praiſe of *Britain*, which would be altogether impertinent if *Conſtantine* had not been a *Briton.* —— *Helen*'s life writ in the *Anglo-Saxon* tongue about y. 940, with a numerous company of other writers, affirm ſhe was a *Briton.* —— *Conſtantius Porphyrogenitus* emperor ſays ſhe was a *Frank*, but *Alford* year 257, ſhews that name ſometimes is applied to the *Britons.* — No one doubted of the truth of this aſſertion till *Cedrenus* and *Nicephorus*, two *grecian* fabulous writers of the 11th and 14th ages, writ that ſhe was born at *Drepani* in *Bithynia*; but ſince that, ſome moderns bring *Julius Firmicus* another panegyrift, who writ under *Conſtantius Conſtantine*'s ſon, aſſigning *Naiſus* now *Niſſa*, for *Conſtantine*'s birth. But *Camden*, *Alford*, *&c.* prove this *Firmicus* corrupted. — *Cedrenus* not content to rob our iſland of *Helen* and *Conſtantine*, would

alſo rob *Helen* of her honor, by telling the following ſtory: *Conſtantius*, *Claudius* the ſecond's ſon's ſon, was ſent embaſſador by *Diocleſian* to *Perſia*, and at *Drepani* in *Bithynia* had this *Helen* proſtituted to him by her father his innkeeper, giving this miſtreſs of his the royal purple cloak, by whom he begot *Conſtantine*, who was made *Ceſar* in the 4th y. of *Diocleſian*.—— In this ſtory I mark (1.) that *Conſtantius* was not *Claudius* II. ſon's ſon, but the ſon of *Criſpus*'s daughter, which *Criſpus* was *Claudius*'s brother as all the *aug.* writers ſay, (2.) what authority had an embaſſador to give the royal purple? (3.) *Conſtantine* according to this could not be born before the 1. y. of *Diocleſian* 286, whereas *Euſ. Vict. &c.* put his birth before the y. 270. Beſides had *Helen* been only a proſtitute, there would have been no neceſſity of putting her off in order to marry *Theodora*. *Cajus* chr. *Damaſ. Anaſt. Bed. Uſu. Ado*, in mart. *Pont. Bucher.* aſſigns to him 12 y. 4 m. and 7 d.

N. 6. *Euſ.* 1. v. *Conſ.* 9, 10. l. 2. c. 28. *Soz.* 1. c. 6. *this year Euſ.* & *Proſp.* chr. in 15th of *Diocleſ.* i. e. begun, but finiſhed in 305. *Panvin.* in faſt. Sur. *Jan.* 1.

N. 7. Orig. acts 30 *Oct.* acc. to *Bar.* & *Til. Prud.* de *M.* names him the glory of *Tangiers*.

N. 8. *died Euſ.* chr. 298 & h. 7. c. 32. *Theonas* ib. *letter* ſpicil. t. 12. p. 545.

The End of the Notes of the firſt Volume.

THE

THE

ANNALS

OF THE

CHURCH

FROM THE

Death of Chriſt.

VOL. I.

Containing the Space of 267 YEARS.

LONDON:

Printed for T. MEIGHAN, in *Drury-Lane*,

M DCC XXXVIII.

THE

PREFACE.

NOTHING can be a more proper entertainment for a *Chriſtian*, than the Hiſtory of the *Chriſtian* church. To contemplate her divine eſtabliſhment fills the mind with an awful delight; and her faith becomes more firmly rooted upon obſerving her doctrine unvaried through above ſeventeen ſucceſſive centuries, amidſt the various changes and revolutions of ſtates and kingdoms. To behold her riſing under the preſſures of perſecution, is a ſtrong motive for our conſtancy; and the numerous inſtances of her children, tho' of the ſame frail fleſh and blood with ourſelves, who, in all ages and in every ſtation of

life, have been conſpicuous for virtue, are ſufficient to raiſe our hopes and excite our emulation, to be, like them, victorious over the threats and allurements of the world. A proſpect of her diſcipline makes us form a venerable idea of the antiquity of her faſts, prayers, adminiſtration of the ſacraments, *&c.* and the Croſs, that has ſubjected the *Roman* empire to her obedience, engages us to fight courageouſly under her banners againſt the powers of darkneſs.

This hiſtory, ſo beneficial if well managed, may be treated chronologically, that is, with a ſtrict regard to the order of time in which the facts related happened, or may be writ without that regard. This laſt method ſeems the moſt capable of rendering its ſubject agreeable; for, whilſt the other, reſtrained by its own rules, is obliged to broken interrupted accounts, and to frequent tranſitions from one fact and place to another, this unconfined begins, purſues, drops and reſumes its narration at pleaſure. But this diſengagement from natural, tho' unpleaſant breaks, leads to more dangerous ones; ſuch, for example, as divide one and the ſame year from itſelf by a long train of events that appertain to diſtant times, and often to ſubſequent ages, whereby the reader is inſenſibly diſpoſed to take the beginning for the end, what is firſt for laſt, and many times to look upon effects as the ſprings of their own cauſes: which has been the caſe not only of the unlearned, but

alſo

alſo of perſons who have excelled in ſeveral branches of polite literature. In ſhort, tho' unconfined hiſtories may pleaſe fancy and imagination, yet chronological or annals are beſt calculated for inſtruction, and conſequently the moſt proper for deſcribing the affairs of the church.

Hiſtory, again, may be writ either in a conſtant uniform ſtile, or may be expreſſed in the words of the original authors, and this being univerſally acknowledged the ſafeſt (tho' that the more beautiful) I have followed it as far as the intended conciſeneſs of this work would permit. I have often tranſlated their very words, and always with a literal exactneſs ſuch paſſages as have any relation to our modern controverſies; and where I could not tranſlate, have at leaſt endeavoured to retain the ſpirit, and diſtinguiſhing propriety of every author: thus in the hiſtorical narrations of SS. *Gregory Nazianzen*, *Ambroſe*, *Jerom*, *&c.* I have attempted their florid ſtile to the beſt of my capacity, in *Ammian*'s account of the *Delphic* tripod have copied his pompous ſtiffneſs, and in *Socrates*'s hiſtory have aimed at the plainneſs and ſimplicity of his expreſſions. By this means the reader is entertained with variety of company, and finds himſelf converſing not with me alone, or another modern, but with *Joſephus* himſelf, with SS. *Ambroſe*, *Jerom*, with *Euſebius*, *Sozomen*, *Theodoret*, and the other ancient authors, whoſe different manners

of writing, I have not only ſtudied to expreſs in my own tranſlations, but to do it more effectually have adopted thoſe of others, as Sir *Roger L'Eſtrange*'s of *Joſephus*.

The ſcripture I have tranſlated according to the different hiſtorians where I found it, and therefore ſometimes was obliged to give it in words ſomewhat different from any of our preſent verſions: now the firſt example I remember of this kind is of the eleventh verſe of the laſt chapter of the *Apocalypſe*, vol. I. p. 250.

I have taken care not to embaraſs my unlearned readers with too much learning, and therefore in the body of the work have excluded every perplexed paſſage that might ſtop their courſe, or break their attention; but that the learned may alſo find their account, I have ſet down in the notes the diſputable points with their proofs, and given the citations, even of points not diſputable, in a more particular manner than is uſual for hiſtories, whoſe marginal notes do not ſufficiently determine what paſſage they refer to; whereas here the *gothic* letter fixes them to the word marked, and ſo on to all betwixt that and the next.

I have ſtrove to be as compendious as was conſiſtent with clearneſs; for which reaſon I have often divided one year from another only by a ſtar *, and have marked with empty parentheſes ( ) ( ) thoſe years wherein nothing of moment occurred to the preſent purpoſe.

I am

The PREFACE.

I am ſenſible of many faults and errata's, which, by my diſtance from the preſs, (as then not reſiding in the town) and my obliging friend the corrector's great occupations, have been overlooked in the printing of this work; but I hope it will be ſome excuſe for theſe ſlips, that they were made in an unbeaten way; for I have not heard of any one, either *Catholic* or *Proteſtant*, Ancient or Modern, who before this ever writ the *Annals of the Church* in the *Engliſh* language: and therefore, tho' I ſhould not altogether ſucceed, yet I have ſtill this comfort, that I have opened the way for abler pens to undertake ſo uſeful a work.

ERRATA.

P. 24. l. 6. *dele* there. p. 69. l. 6. dragged *r.* dragging. p. 87. l. 7. took *r.* took up. p. 223. l. 11. viſar *r.* viſard. p. 232. l. 2. world *r.* word. p. 279. l. 1. *r.* people againſt *Cleander*. p. 287. l. 15. we *r.* me. p. 358. l. 25. *r.* theſe were. p. 419. l. *ult.* tracts *r.* tracks. p. 521. l. 19. phiol *r.* phial.

The Names of the SUBSCRIBERS.

MRS. *Bridget Andrews.*
Mr. *George Anyon*, three.
Lady *Arthur.*
Mrs. *Mary Bagenal.*
Mr. *Arthur Baker.*
Mr. *John Baxter.*
Mr. —— *Baynham.*
Mr. —— *Bedingfield.*
Mr. —— *Bernard.*
Mr. *Edward Bird.*
Mr. *Francis Blithe*, one large paper.
Mrs. *Mary Blondel.*
Mr. —— *Brown.*
Mr. *Edward Brown.*
Mr. *James Brown.*
Mr. —— *Bruning.*
Mr. *William Burchis.*
George Butler, Eſq;
Mr. *Philip Cantillion.*
The honorable Mrs. *Carew.*
The right honorable the lady *Clifford*, one large and one ſmall paper.
George Clifton, Eſq;
John Coleman, Eſq;
Mr. —— *Collingwood.*
Mrs. *Conqueſt.*
Cuthbert Conſtable, Eſq; two.
Mr. —— *Cornforth.*
Francis Cottington, Eſq; one large paper.
Ralph Crathorn of *Neſs*, Eſq;
Mr. *Peter Croce.*

The Names of the Subſcribers.

Mr. *Day.*
George-Brownlow Doughty, Eſq;
The honorable Mrs. *Elliot*, one large paper.
— *Errington* of *Biſron*, Eſq;
— *Eyſton*, Eſq;
The right honourable the Lord *Falconberg.*
Mrs. *Henrietta Fermor.*
Henry Fermor, Eſq;
Mr. *Patrick Ferral.*
His excellency Sir *Thomas Fitz-gerald*, plenipotentiary from his Catholick Majeſty, one large paper.
George Fitz-gerald, Eſq;
George Fitz-gerald, jun. Eſq;
Francis Forteſcue, Eſq;
Mrs. *Mary Forteſcue.*
Mr. *James Francis.*
The right honorable the Lady *Gage.*
Richard Gerard, Eſq;
Mr. *John Giffard*, one large paper.
Lady *Giffard.*
Peter Giffard of *Chillington*, Eſq; two.
Edward Hanford, Eſq;
Ralph Harriſon, Eſq; one large paper.
Mr. *John Haxby*, two.
George Henneage, Eſq;
Thomas Henneage, Eſq; one large paper.
Mrs. *Henneage.*
Thomas Henneage junior, Eſq;
The right honorable the Lady *Henrietta Herbert.*
The right honorable the Lady *Lucy Herbert*, one large paper.
William Holman, Eſq;
The honorable *Philip Howard* of *Norfolk*, one large paper.

The

The honorable Mrs. *Howard*, one ſmall, one large paper.
Mr. —— *Hoyden.*
Mr. *Thomas Hudgſon.*
Mr. *Charles Jerneghan*, M. D. one large paper.
Sir *George Jerneghan*, Baronet, one large paper.
Mr. *Henry Jerneghan.*
Mr. *Laurence Kirby*, two.
Mr. —— *Lacy.*
Mr. *George Lancaſter.*
The right honorable the Lord *Langdale.*
Jordan Langdale, Eſq;
The right honorable the Counteſs of *Litchfield*, one large paper.
Mr. —— *Lodge.*
Mr. *John Maes.*
Sir *Francis Mannock*, Baronet.
William Mannock, Eſq;
Mr. *John Martin.*
John Martin, Eſq;
Mr. *Thomas Meighan.*
Mr. *Chriſtopher Metcalf.*
Mr. *Roger Metcalf.*
Mr. *John Meyer.*
The reverend Mr. *James Mills*, one large paper.
Mrs. *Mary Minſhul.*
The right honorable the Lord *Mongomery.*
Mr. *James Moran.*
Mrs. *Margaret More*, two large paper.
Sir *Richard More*, Baronet.
William More, Eſq;
Mr. *Robert Morgan.*
The right honorable the Lord *Mountague.*
His grace the Duke of *Norfolk*, one large paper.

Her

The Names of the Subſcribers.

Her grace the Dutcheſs of *Norfolk*, one large paper.
The right honorable the Counteſs of *Nubourg*.
Mr. —— *Pemberton.*
—— *Pierſon*, Eſq;
Mr. *John Pulton*, of ſmall paper five, of large paper two.
Mr. *John Potts.*
Mr. — *Prichard.*
Mrs. *Eleanor Porter*, one large paper.
—— *Radbourn*, Eſq;
Francis Riſdon, Eſq;
Mr. *John Ruff.*
Mr. —— *Shaw.*
William Sheldon of *Weſton*, Eſq;
The right honorable the Counteſs of *Shrewſbury*.
Mr. —— *Smalwood.*
John Stapleton, Eſq; one large paper.
Nicholas Stapleton, Eſq;
Mrs. —— *Stonor.*
Talbot Stonor, Eſq;
Mannock Stryckland, Eſq;
Charles Walmeſly Sturton, Eſq;
Mr. *John Sturton.*
John Talbot of *Longford*, Eſq; one large paper.
Thomas Tancred, Baronet, one large paper.
Mr. — *Tancred.*
Mr. — *Tempeſt.*
Mrs. *Mary Thompſon.*
Mrs. — *Tonſtal.*
Mrs. *Cicely Tonſtal.*
Mrs. — *Vaughan.*
William Wakeman, Eſq;
Francis Tourville, Eſq;
William Townley, Eſq;

Sir

The Names of the Subſcribers.

Sir *John Web*, Baronet.
John Web, Eſq;
Edward Web, Eſq;
John Web, Eſq;
Thomas Web, Eſq; one large paper.
Robert Weſtby, Eſq;
Mrs. —*Weſton.*
——— *White*, Eſq; one large paper.
Capt. *Gilbert Whitehead.*
Thomas Williams, Eſq; ten.
Mrs. *Elizabeth Willoughby.*
—— *Withrington* of the *Grange*, Eſq; one large paper.
Mrs. *Withrington.*
William Wooleſcot, Eſq;
Mr. *Thomas Worthington*, four.
Charles Wood, Eſq; one large paper.
Mr. *Walter Wynter.*
Mr. — *Wyſely.*
Mr. —— *York.*

THE

THE ANNALS OF THE CHURCH.

The FIRST AGE.

The Year of the WORLD, 4004. *Of* CHRIST, *according to the vulgar Æra*, 33. *Of* TIBERIUS, 19, 20.



BOVE four thouſand years mankind had groaned under the tyranny of ſin, obnoxious to the avenging ſword of divine Juſtice; when divine Mercy, in the ſecond Perſon of the Bleſſed Trinity, ſnatched them away from the blow, and ſubſtituted his own Body in their room, by undergoing for them

the dreadful death of the Croſs. All nature was ſtruck with horror at its Author's death; whilſt the *Prieſts*, the *Scribes*, and the reſt of the *Jews*, took in it an unnatural pleaſure: whilſt earthquakes are felt in different places, they remain unmoved; and their hearts take a new hardneſs, while the Veil of the Temple rends, and ſolid rocks are ſplit in two. They ſpit in his face, and load him with affronts and maledictions, while the Sun, in deteſtation of their crime, withdraws its light, and darkneſs covers the face of the whole earth. But the day of his death, and the following one, being expired, he riſes the beginning of the third, triumphant and free from the priſon of the grave; ſpends forty days with his Diſciples, to comfort and inſtruct them before his departure; the fortieth leads them to mount *Olivet*, and in their preſence glorioufly aſcends to Heaven, exchanging a crown of thorns for a diadem of eternal glory; leaving imprinted there the marks of his ſacred foot-ſteps, which remained, for many ages after, entire and undefaced. Two Angels appearing to the Apoſtles, and acquainting them, that it was in vain to ſtand gazing there, they return to *Jeruſalem*, where they keep retired in the the ſame houſe with the bleſſed Lady and the Diſciples, employing all their time in the exerciſe of prayer and devotion. In this retreat the Prince of the Apoſtolical Quire, as St. *Chryſoſtom* ſtiles St. *Peter* here, propoſed the election of a new Apoſtle in the place of *Judas*, who, driven by a violent deſpair, had given back the price of his iniquity,

iniquity, and hanged himself, his body bursting asunder, and his bowels gushing out. Of the seventy Disciples, two were nominated, that one of them might fill up this vacant place, *Barsabas*, surnamed *the Just*, and *Mathias*; the affair was transacted by lots, and providence directed them so as to fall upon the last.

2. On *Sunday*, the tenth day after the Ascension, the promised Comforter the *Holy Ghost* descends upon the Apostles heads in the shape of fiery tongues, and gifts them with knowledge and eloquence; insomuch that they, who before spoke but barbarously their mother-tongue, now preach perfectly well in fifteen different languages, to as many nations there present. Some of the company imputing this miracle to the fumes of wine, S. *Peter* confounded them, preaching *Christ* so powerfully, that three thousand of his audience felt a remorse of conscience, and were converted, expiating their sins by Baptism and Penance. Some days after, SS. *Peter* and *John*, going up to the Temple to their prayers, cured a man (of forty years old) lame from his mother's womb, that stood a begging at the gate of the Temple called the *Beautiful*. The people flocking thither to behold the Authors of this miracle, S. *Peter* took an occasion to preach the *Christian* faith, which he did with such success, that he converted at once no less than five thousand persons. In the midst of his sermon, the Captain of the Temple, the Priests, and the *Sadducees*, came upon them, and sent them to prison. The next morning they were brought before the

council of the ſeventy elders, called the *Sanhedrim*, and aſked by what virtue, and in whoſe name, they had wrought that cure. S. *Peter* anſwered: in the name of *Jeſus Chriſt* they had crucified, the only name under Heaven given to men, in which they may be ſaved. The council determined at laſt to let the Apoſtles go; but, to hinder the ſpreading the miracle any further, with threats and penalties forbad them to preach in the name of *Jeſus*. The Apoſtles anſwered with a great deal of freedom, that in this they could not obey their commands; it being juſt that they ſhould obey God before men; and ſo returned, giving a detail of their adventures to the multitude of *Chriſtians* aſſembled together; who hearing this, praiſed the Lord all with one voice, and begged that by new ſigns and tokens he would confirm the glory of his name. Their prayers were heard, the earth trembled under, and the *Holy Ghoſt* deſcended upon them; and they who before lay hid, now publicly preach abroad, with a courage worthy of him who inſpired them.

3. The charity of the firſt *Chriſtians* was one and entire, as well as their faith; and their hearts as well as their minds, ſeemed to be the ſame. The riches of an humble poverty were held in eſteem, every one embraced a common life, and he thought himſelf the happieſt who could firſt ſell his eſtate, and make the moſt ready offering of it at the Apoſtles feet. *Barnabas* a *Levite*, called *Joſeph* before his converſion, a *Cyprian* by nation, and ſchool-fellow of S.

Stephen

Stephen and S. *Paul* in *Jerusalem* under *Gamaliel*, left a very considerable estate. *Ananias* and *Saphira* sold theirs; but, thinking to reserve a part of the price of it to themselves, S. *Peter* charged them with the sacrilege of the fact, which they denying fell dead at his feet, and became terrible instances to the rest of the faithful of the danger of lying to the *Holy Ghost*. The Apostles cured diseases, and S. *Peter*'s bare shadow had the same effect; the fame of this spread, and a multitude of the sick and possessed, of *Jerusalem* and the neighbouring cities, were brought to them, and returned home cured. These miracles stirred up the *Jewish* Priests to such a pitch of envy and rage, that they threw the Apostles into the common prison; but they were set at large by an Angel in the night, and the next morning preached in the Temple the words of eternal life. Mean while the Priests, and the rest of the council, who sat deliberating upon the Apostles affairs, sent their officers to bring these holy prisoners before them; but, upon entering the prison (tho' there appeared no signs of an escape, the doors being shut and the sentinels upon their guard) the prisoners they sought for, were not to be found. The *Sanhedrim* was very much perplexed with this account of their deliverance, and much more with that of their preaching publicly in the Temple. Their sentence of death had been then resolved on, if *Gamaliel*, a secret Disciple of *Christ*, had not warded it off, by shewing, that if this new Sect was not from God it would fall of itself; but that

if it was from Him, all their efforts to ruin it would be ineffectual. In fine, they were condemned to be whipped: the ignominous rods were to them marks of honour, and their ſufferings gave them occaſion to rejoice, that they were thought worthy of them for the name of *Chriſt*.

4. Mean while the devil ſowed diſſenſions among the *Jews*, who profeſſed *Chriſtianity*. Some of them had been born in *Judea*, and were properly called *Jews*, or *Hebrews*; others had been of the *Jewiſh* law, and were of the *Jewiſh* race, but not born in *Judea*, and therefore called *Greeks*. Now theſe *Greeks* complained that their widows were not admitted, as well as the *Hebrew* ones, to the ſervice of the poor, and the care of the common tables of the faithful. To put a ſtop to this diviſion, *Stephen*, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, and *Nicolaus* of *Antioch*, were ſingled out, as ſeven perſons of unblemiſhed characters, to exerciſe this function. The Apoſtles made them Deacons: and, beſides the diſtributing of public alms, it was their office to take care of the Tables called *Agap*, where, with the uſual bread, the holy Sacrament of the *Euchariſt* was given in thoſe days; but ſince ordered to be received faſting, by reaſon of ſeveral abuſes; ſome of which S. *Paul* complained of in his firſt epiſtle to the *Corinthians*, that even in his time they had crept into the Church.

5. *Stephen*, one of theſe Seven, was renowned for miracles; and his wiſdom confounded the

the *Jewish* Synagogues of different nations, who out of revenge ſuborned falſe witneſſes to accuſe him of blaſphemy. He was hurried before the *Sanhedrim*, where, with a countenance reſplendent like an Angel's, he made a learned harangue to prove our Saviour to be the promiſed *Meſſias*; but they ſtopped their ears, carried him out of the north-gate of the city, called *Ephraim*, and ſtoned him the 26th of *December*. *Saul*, his relation and ſchool-fellow, out of a falſe zeal, held the cloaths of thoſe that ſtoned him; but he, after the example of his Maſter, begged pardon for his perſecutors, and the converſion of *Saul* was the fruit of his prayers. *Gamaliel* took up his body by night, and buried it in a new Sepulchre, and the *Chriſtians* with weeping eyes paid the laſt duties of a funeral to him, who was the firſt that watered the Church with his blood.

Of CHRIST 34 *to* 38. *Of* TIBERIUS 20 *to* 23. *Of* CAIUS CALIGULA 1.

1. S*Stephen*'s death could not allay the *Jews* thirſt of blood, but all the faithful were deſtined the victims of their fury. The perſecution was ſo violent that none but the Apoſtles durſt remain at *Jeruſalem*, of whom S. *James*, ſurnamed *the Juſt*, had laſt year been conſtituted biſhop by S. *Peter*. *Lazarus*, *Martha*, *Magdalene*, *Maximin*, *Joſeph* of *Arimathea*, *&c.* were baniſhed, and the reſt of the Diſciples diſperſed. By this means in *Cyprus*, *Syria*, *Phœnicia*, and other nations,

they ſowed the ſeeds of the Goſpel, which they preached to the *Jews* alone; looking as yet upon the *Gentiles* as an impure and reprobate people.

2. As the *Chriſtians* were diſperſed, ſo the High Prieſts diſtributed commiſſions to perſecute them. Among the reſt, *Saul*, a native of *Tarſus*, a free *Roman* Town, and capital of *Cilicia*, ſix miles off the *Mediterranean*, had his commiſſion for *Damaſcus*, a city on the confines of *Arabia Petræa*, ſeated in a moſt beautiful plain, of ſo great an extent, that one can but juſt diſcern the mountains that incompaſs it, lying about 140 miles S. W. of *Jeruſalem*, whither he had orders to bring up bound all ſuch of them as he could apprehend there. The warmth of his temper, his knowledge in the law, and the deſire of maintaining the reputation he had among the *Jews*, carried him to the laſt extremities of a barbarous indiſcreet zeal. Going on to *Damaſcus*, a light from heaven ſurrounded him, whence *Jeſus Chriſt*, whoſe members he perſecuted, appeared to him, and ſtriking him with corporal blindneſs, diſſipated the darkneſs of his underſtanding, and ſoftened the hardneſs of his heart, ſending him for inſtructions to *Damaſcus*. *Ananias*, a Prieſt, who had care of the faithful of that city, was commanded in a viſion to go to this new convert, whom he had made a veſſel of election, and deſtined as an irrefragable witneſs of his name to the princes and nations of the world. At the firſt meeting, after giving *Saul* to underſtand, that he was acquainted with

with his adventure upon the way, he put his hands upon him, reſtored his ſight, and baptized him. The grace of God was not idle in our new convert; he went immediately into the Synagogue, preaching that *Chriſt* was God; at which the *Jews* were as violently enraged, as the *Chriſtians* ſtrangely ſurpriſed. He made a ſhort ſtay at *Damaſcus*, and then travelled into *Arabia*, as he himſelf tells us, in his epiſtle to the *Galatians*.

3. *Philip* preached the Goſpel in *Samaria*, with ſuch ſucceſs, that the inhabitants embraced the *Chriſtian* faith, and with them *Simon the Magician*, who by his ſorcery and witchcraft had a long time ſeduced them. They received the ſacrament of baptiſm; but *Philip* being only a Deacon, and conſequently not impowered to confirm, *Peter* and *John* were ſent to perform that function. *Simon*, ſeeing that the confirmed received the *Holy Ghoſt*, ſpoke ſtrange tongues, &c. offered the Apoſtles mony to have that power of confirming. *Peter* reprehended his ſacrilegious intentions, and exhorted him to a ſincere ſorrow of this crime, from him called *Simony*. In appearance he ſeemed repentant, and humbly begged the Apoſtles prayers; but they had no ſooner left *Samaria*, but he returned to his vomit, and publicly gave out, that he was that ſovereign power, that had begot the Angels upon a certain *Selene*, or *Helena*, who ſtrolled about with him at that time, and had been a common proſtitute in the ſtews: that tho' theſe Angels created the world, yet were wholly ignorant of him their father; and

as

as for their mother *Selene*, they ſeized upon her, leſt theſe proud Beings who pretended to be improduced, ſhould be diſcovered to owe their original to another: but that at length he had reſcued her from the many priſons of different bodies into which they had confined her; that therefore ſuch as believed in him and his *Selene*, were authoriſed to commit whatever they pleaſed, as idolatry, and the vileſt obſcenities, not ſafe to name. This *Simon* of *Githon* in *Samaria*, is reckoned the firſt Hereſiarch in the Church, gaining votaries, not only from the *Heathens*, but alſo from thoſe who profeſſed the name of *Chriſt*.

4. The Apoſtles returned to *Jeruſalem*, and *Philip* according to the Angel's command went towards *Gaza*, a city of *Paleſtine* on the borders of *Idumæa* towards *Egypt*, about 100 miles S. W. of *Jeruſalem*. By the way he met the eunuch and treaſurer of *Candace* queen of the *Abyſſine Ethiopia* returning from the temple of *Jeruſalem* (where he had been to pay his adoration in quality of a proſelyte) in his chariot, reading the fifty-third chapter of *Iſaiah*. *Philip*, by the impulſe of the Spirit, accoſted him, and aſked him if he underſtood what he read: *and*, he anſwered, *how can I, unleſs ſome one ſhew me?* Inviting him upon this into his chariot; where hearing the paſſage expounded, his underſtanding was enlightened, he believed in *Chriſt*, and, ſeeing water by, deſired to be baptized. Which done, the Spirit of God took *Philip* away, and brought him to *Azotus* a ſea-town N. of *Gaza*, memorable

memorable in the Old Teſtament for the temple of *Dagon*. The new convert went on his journey with a great deal of joy, preached the Goſpel of *Jeſus Chriſt* in his own country, *Arabia Fælix*, and the iſland of *Taprobanes* (now *Ceylan*) and, after many labours, gained the glorious crown of martyrdom.

5. *Pontius Pilate* ſent an account of *Chriſt* to the emperor; who propoſed it to the ſenate, and uſed his prerogative for getting him enrolled among the number of their gods. They rejected the propoſal, becauſe it came not firſt to their hands, and becauſe they would not take the pains maturely to weigh his qualifications for a deity. *Tiberius* however ſtood to his ſentiments, and iſſued out ſevere penalties againſt all ſuch as ſhould preſume to perſecute the worſhippers of *Chriſt*.*

6. The *Chriſtians* made uſe of this favourable decree; the ſound & fame of *Chriſt*'s deeds went forth into every land; and the words & ſermons of the Apoſtles reached to the very ends of the earth. *Saul* for his part preached almoſt three years in *Arabia Petræa*, then ** came to *Damaſcus*; where his preaching ſo highly offended the *Jews*, that they were bent upon his ruin by death or impriſonment.

7. *Herod Antipas*, ſon of *Herod the Great*, had ſome years paſt been tranſported with ſo furious a paſſion for *Herodias* his brother *Philip*'s wife, that he had taken her from him, married her himſelf, and been divorced from the daughter of *Aretas* king of *Arabia*. This brought a war

war upon him, and victory attended the juſter ſide. The *Romans*, thinking to re-eſtabliſh *Herod*'s affairs, came with a powerful army againſt *Aretas*, who put a ſtrong guard at the gates of *Damaſcus*, to prevent the *Romans* taking it by ſurpriſe; of this number the *Jews* deſired to be, that thus they might render *Saul*'s eſcape impoſſible. There they ſtood watching for him day and night: but the Diſciples letting him down the wall in a baſket, he made his eſcape, and came to *Jeruſalem*, to make a viſit and pay his reſpects to *Peter* Prince of the Apoſtles. The fifteen days of his ſtay he enjoyed his company and that of *James the Juſt*. It is to be ſuppoſed, that the other Apoſtles were abſent, for he ſaw none elſe. The Diſciples were afraid to admit him to their congregation, till his ſchool-fellow *Barnabas* introduced him. Then he preached the word, diſputed with the *Greeks* and *Gentiles*, who were ſo incenſed, that they lay in wait to kill him. The Diſciples prevented it by conducting him to *Ceſarea*, where he took leave of them, and went on to his native town of *Tarſus*.

8. S. *Peter* for his part made his particular miſſion in *Syria*, and laid the foundations of a Church at *Antioch* its capital: but he, who had the care of all the Churches, could not be reſtrained to one; but made a circular viſit to inſpect into the conduct of the paſtors and their flock. Coming to *Lidda* (ſince *Dioſpolis*) about 20 miles N. of *Jeruſalem*, he beheld with eyes of compaſſion, one *Eneas*, who had been for the ſpace of eight years confined to his bed

by

by the palſey, and, in the name of *Jeſus Chriſt*, reſtored him to the perfect uſe of his limbs; which miraculous cure had the happy effect of converting the inhabitants of the place, and the people of the neighbouring *Sarona*, a Town which gave name to that ſpacious and fruitful valley ſo renowned for vines, which extends itſelf from *Ceſarea* to *Joppe*; whither S. *Peter* was invited upon the melancholy occaſion of loſing *Tabitha*, a *Chriſtian* woman, who had abounded in the riches of alms and good works. At his arrival he was conducted into the room where the breathleſs corps lay, and was ſo moved by the tears and diſtreſs of the ſtanders-by, that after having recourſe to prayer, he raiſed her from the dead, and preſented her to the mournful company alive: which miracle wrought the converſion of many perſons at *Joppe* (a ſea-port-town lying about 24 miles N. W. of *Jeruſalem*) where he ſtaid ſome time, and dwelt in the houſe of *Simon* the tanner.

9. *Cornelius*, who dwelt at *Ceſarea*, about 20 miles N. of *Joppe*, ſent thither to be inſtructed by S. *Peter*. This *Cornelius* was a captain of foot, and a perſon who knew how to reconcile a devout life with a military one. *Peter* next day ſaw in a trance ſomething like a ſheet full of all ſorts of animals, and was bid to kill and eat, without ſcruplingat the uncleanneſs of any of them, ſince the Lord had cleanſed them. Whilſt he ſtood conſidering the viſion, a meſſage came from *Cornelius*, which gave him to underſtand, that he lay under

der an obligation of preaching the Goſpel to the *Gentiles*, who, in a myſtic ſenſe, were the unclean *animals* of the law. He would not defer ſo great a work, but haſtened away to *Cornelius*, where a number of *Gentiles* with him, heard the Goſpel from S. *Peter*, received the *Holy Ghoſt*, and praiſed the Lord in ſtrange tongues. This was a pleaſing ſpectacle to S. *Peter*, who enrolled *Cornelius* and the reſt into the Church by Baptiſm, as the firſt fruits the Goſpel had gathered from *Gentiliſm*. He ſtaid at their deſire ſome days to inſtruct them; by which *Cornelius* profited ſo much, that after *Zachariah*'s death, his exemplary life advanced him to the biſhoprick of *Ceſarea*. Some of the *Jewiſh* converts, and *Cerinthus* in particular, were offended at this action; but S. *Peter* appeaſed them by giving an account of the occaſion of it, with the authentic approbation of it from the *Holy Ghoſt*, who deſcended upon the *Gentiles*, as the *Jewiſh* proſelytes themſelves could bear witneſs.

10. The emperor *Tiberius* died the 16th of *March*, after a long tyranny of twenty-two years, ſix months and odd days: as execrable for his barbarous cruelties, as infamous for his monſtrous pleaſures. He was perfectly well verſed in the genius of the *Roman* nation, who he knew had not courage enough to ſhake off their yoke, nor addreſs enough to render it eaſy. Never was prince ſo deeply ſkilled in the art of diſſembling; it became at laſt an habit, and it was ſo natural to him, that he did it often unknown to himſelf. His jealouſy

louſy of command had a ſtrange aſcendant over him. *Germanicus* and *Agrippina*, with their children *Druſus* and *Nero*, were put to death on this account; his favourite *Sejanus* (whom he had raiſed to the very height of human greatneſs) and the very beſt of his friends were offered up as ſacrifices to this implacable frenzy. The beſt part of the ſenate ſuffered upon falſe accuſations; and in the nineteenth year of his reign he was ſo particularly barbarous, that perſons were wanting for civil offices, few being willing to buy the honours of the gown with the imminent danger of their lives. The ſcene of his debaucheries in the iſland of *Caprea* could not be acted ſo cloſely, but that it was laid open by *Suetonius*. The ſanctity of this hiſtory bids me draw a curtain over them, and it were to be wiſhed that they were buried in eternal oblivion. And indeed, as if his deſign had been that his ſucceſſor's greater crimes ſhould make his leſs be forgotten, in the nineteenth year of his reign he pitched upon *Caius Caligula*, whoſe obſequious duties to *Tiberius* gained him the character of the beſt of ſervants, as his bloody domineering temper ſoon after, that of the worſt of maſters.

11. *Vitellius* governor of *Syria* took the High Prieſthood from *Caiphas*, who had been inſtrumental to our Saviour's death; he could not outlive this loſs, but made an end of himſelf. *Pontius Pilate* took the ſame meaſures: *Vitellius* ſent him to *Tiberius* to anſwer to the accuſation of his maſſacre of the *Jews*, *&c.* Before he reached *Rome*, *Caligula* mounted the throne,

throne, who baniſhed him to *Vienna* in *Dauphiny*, 17 miles S. of *Lyons*, where he violently deprived himſelf of a life, that was uneaſy to him, going to be judged by that God, whom he had ſo unjuſtly condemned upon earth.

12. Accuſations were likewiſe brought againſt *Agrippa*, the grandſon of *Herod the Great*, and nephew to *Antipas*, that he had wiſhed *Tiberius*'s Death, and *Caligula*'s ſucceſſion to the crown. On this he was impriſoned in *Tiberius*'s time, but releaſed by *Caligula*, who made him a preſent of a gold chain of the ſame weight with the irons that ſhackled him, and conferred on him the provinces which formerly belonged to his uncle *Philip*, with the addition of *Abilene* in *Syria*.

Of CHRIST 38 *to* 41. *Of* CALIGULA 2, 3, 4.

1. IN the following ſpring he begun his journey to put himſelf in poſſeſſion of his kingdom; he took *Alexandria* in the way, where the inhabitants affronted and ridiculed him, and made a ſlaughter of the *Jews* to the number of three thouſand. *Agrippa* arriving at length at his deſtined province with the title and dignity of a king, his ſiſter *Herodias* prompted her huſband to addreſs himſelf to *Caligula* to be advanced to the ſame degree of honour. * *Antipas* complies with her ambitious deſires; but, *Agrippa* ſending letters accuſing him of treaſon, *Caligula* inſtead of giving him a crown, took away his government and joined

joined it to what *Agrippa* poſſeſſed before; upon whoſe account he would have given *Herodias* a ſeparate dowry, but ſhe refuſed this offer, ſaying, that ſhe, who had ſhared with her huſband the ſweets of a proſperous fortune, would never abandon him in adverſity. An anſwer worthy the majeſty of a queen, had this firmneſs of mind been expreſſed in a better cauſe. In fine, they were both ſent into baniſhment, a juſt retribution for the murther of S. *John Baptiſt*. In this exile he pined away with chagrin and diſcontent, yet ſtill continued languiſhing in the polluted joys of an inceſtuous love. *

2. S. *Matthew* at the requeſt of the Apoſtles writ that Goſpel which bears his name, for the inſtruction of the *Jews* who believed in *Jeſus Chriſt*, wherein he takes a particular care to decypher the actions of his Humanity. It was written originally in *Hebrew*, and kept in that language in the library of *Ceſarea* to the time of S. *Jerom*, as he himſelf aſſures us in his *Illuſtrious Writers*.

3. *Agrippa* returned to *Rome*, and *Petronius* ſucceeded *Vitellius* in the government of *Syria*. *Caligula* gave him orders to get his ſtatue carved in the form of *Jupiter*, and placed in the holy Temple of *Jeruſalem*, and to put every ſoul to the ſword that ſhould dare to oppoſe it.

4. *Petronius* made what haſte he could towards the putting *Ceſar*'s commands in execution, and advanced with two or three legions and a conſiderable number of auxiliaries out of

Syria, as far as *Ptolemais*, where he put them into winter-quarters, to be ready to march againſt next ſpring. Thither the *Jews* with their wives and children came, earneſtly beſeeching *Petronius*, as well for their country-ſake as their own, not to preſs the violation of the laws to the ruin of ſo many miſerable people. *Petronius* returned quick, that if he was at his own liberty, he might have regard to their remonſtrances, but being under *Ceſar*'s command, he knew how dangerous it was to diſobey, and ſo went off to *Tiberias*. There ſeveral thouſands of the *Jews* in a body went directly to *Petronius*, deſiring him with moſt paſſionate inſtances, not to drive the multitude upon deſperate neceſſities, by offering to prophane the holy Temple with forbidden images. What! ſays *Petronius*, and will you fight with *Ceſar* then? No, ſaid they, caſting themſelves down upon the ground, and baring their necks, we will not fight but dye. And at this paſs they were for a matter of forty days, without either ploughing or ſowing, or attending any office of huſbandry, tho' the ſeaſon of the year required it. Upon this, *Petronius* told the people, he would run the hazard of his maſter's diſpleaſure, and write in their behalf, which he did, by repreſenting the ill conſequences that would inevitably enſue upon placing the ſtatue in the Temple. The emperor in his anſwer ſeemed to accept of his excuſe, but ſwore often in a violent paſſion, that he would teach this governor to be obedient. *Agrippa* once found him in this diſorder, and being extremely concerned

cerned at the ſubject of it, interceded for his people, at whoſe requeſt the emperor recalled his orders.

5. Mean while, *Philo*, the eloquent *Jew*, came to *Rome* to make his complaint of the *Alexandrian* maſſacre, but *Appion*, an *Egyptian* Grammarian, charging the *Jews* with many horrid crimes, he returned home without any ſatisfaction. And indeed this wretched nation that conſpired to put to death the Author of life, was ill treated every where; for, beſides their troubles in *Egypt*, *Syria*, *&c.* above fifty thouſand of them, inhabitants of *Babylon*, were ſlain at once. A greater ſtorm was hanging over their heads: for the emperor, repenting himſelf of his promiſe to *Agrippa*, got his ſtatue made of gold at *Rome*, deſigning to take it with him, and place it in the Temple, on the ſudden.

Of CHRIST 41. *Of* CALIGULA 4. *Of* CLAUDIUS 1.

1. BUT *Chereas*, Captain of the guards, conſpired againſt him, and the 24th of *January*, put an end at once to his life and his wicked deſigns. He died unlamented, and deſerved no better. At his coming to the throne he ſquandered away the vaſt treaſure his predeceſſor had hoarded up, and in leſs than a year ſpent almoſt twenty millions of pounds ſterling. To ſupport this laviſh humour, after the treaſury was exhauſted, he had recourſe to violence and extortion. He had a ſoul natural-

ly barbarous; no ſtate or condition was exempt from his fury, nor could gratitude bind his hands from taking away the life of *Macro*, who had raiſed him to the empire. Nothing could equal his barbarity but his luſt, of which the debauching his own ſiſter is but too notorious an inſtance. His expedition to our *Britain*, and his return with the ſpoils of cockle-ſhells, was a triumph as ridiculous as his night's lodging with the Moon romantic. But his reigning folly was the undertaking uſeleſs things upon the bare ſcore of their difficulty; it being enough to invite him to hazard any attempt, by diſſuading him from it, as a thing impoſſible.

2. The *Pretorian* band, who had ſlain *Caligula*, ſet up his uncle *Claudius* in his room, who put out an edict that freed the *Jews* from the danger they apprehended from *Caligula*, increaſed *Agrippa*'s authority, giving him the province that was formerly under *Lyſanias*, and thus endowed him with all the honours and dignities of his grand-father *Herod the Great*.

3. When our Saviour was converſant on earth, the fame of his miracles reached the ears of *Abgarus* king of *Edeſſa* in *Meſopotamia*, who was then labouring under an incurable diſtemper. Upon this he applied himſelf in a ſuppliant letter to *Chriſt*, who honored him with an anſwer, importing, that after his Aſcenſion he would ſend one of his Diſciples to cure him. Accordingly, by the directions of S. *Thomas*, *Thadeus* was now ſent, whoſe countenance ſeemed to ſpeak him more than a common

mon mortal. At the king's profeſſing the faith of *Jeſus Chriſt*, *Thadeus* in virtue of that ſacred name, impoſed his hands upon him, and reſtored him to his perfect health; and at the ſame time one *Abdus*, who languiſhed under the gout, beſides many others. By theſe and other arguments of a divine Power, he converted a great number of the citizens of *Edeſſa*. When he had diſcharged the buſineſs of this errand, the king made him rich preſents, but he declared, that as he had voluntarily rid his hands of theſe incumbrances, ſo he would not receive them at another's. This account *Euſebius* had from the ancient records of *Edeſſa*: but *Gelaſius* I. ranks this relation among the apocryphal and uncertain ones.

4. Since the converſion of *Cornelius*, the light of the Goſpel had ſpread itſelf among the *Gentiles*, and the number of the Faithful at *Antioch* was ſo great, that the Apoſtles judged it convenient to ſend *Barnabas* thither. At his arrival he exhorted them to be ſtedfaſt in the faith they profeſſed, and then went to *Tarſus* to ſeek *Saul* for a ſecond workman in this apoſtolical harveſt. They came, and Heaven gave ſuch a bleſſing to their endeavours, that whole multitudes threw off the yoke of ſuperſtition and idolatry, and reſigned themſelves entirely to the ſervice of the Son of God. Here they firſt of all took upon them the name of *Chriſtians*, that thus they might ſtand diſtinguiſhed from the followers of other perſons, who ſtiled themſelves Diſciples; and ſtrive to maintain by their actions the dignity of ſo

honorable a title. At that time ſome Prophets reſorted thither, and one of them *Agabus* by name, ſtood up and foretold, that next year a dreadful famine ſhould happen. The Diſciples knew this fore-knowledge was not given them to ſatisfy an idle curioſity, but to provide againſt the wants of their brethren; and therefore ſent large alms to the Elders of *Jeruſalem* by the hands of *Barnabas* and *Saul*.

Of CHRIST 42. *Of* CLAUDIUS 2.

1. *AGRIPPA*, to ingratiate himſelf with the *Jews*, began to perſecute the Church: for this end he firſt ſeized upon S. *James the Greater*, ſo called to diſtinguiſh him from S. *James* the Biſhop of *Jeruſalem*. He was the ſon of *Zebedee* and *Salome*, a fiſherman by trade, born at *Bethſaida*, where he, together with his younger brother S. *John* (the Evangeliſt) immediately obeyed our Saviour's call, and became his Diſciple; was admitted into the Apoſtolical College, and with S. *Peter* and his brother *John*, ſoon diſtinguiſhed from the other Apoſtles by peculiar favours, being eye-witneſs of moſt of *Chriſt*'s miracles, having the honour to be one of the three that were preſent at his glorious Transfiguration, and to be his faithful companion in his bitter agonies in the garden. His labours and zeal for the Church, made him an object of the *Jews* hatred, to gratify which, *Agrippa* cauſed him to be beheaded. His accuſer ſurpriſed at the courage with which the holy Apoſtle

Apoſtle went to martyrdom, begged his pardon. The Apoſtle accordingly gave him the Kiſs of Peace, and they were both martyred together. *Agrippa* then impriſoned S. *Peter*, loaded him with chains, and made him be ſtrictly guarded by the ſoldiers, to have him ready for execution, as ſoon as the days of the Paſſover were expired. But God was pleaſed to hear the prayers which the Church without intermiſſion poured forth for their Paſtor, and, by his Angel, ſet him at liberty. Upon which he haſtened away to the houſe of *Mary* mother of *John*, ſurnamed *Mark*, to bleſs his divine Maſter with the Faithful there, and give them the particulars of his miraculous deliverance. *Agrippa* next morning, enraged at the loſs of his prey, put the guards to death as acceſſory to his eſcape.

2. The Apoſtles, to avoid the perſecution, which *Agrippa* particularly deſigned for them, were reſolved now to put in execution their deſign of parting and preaching the Goſpel in different regions of the world. Then it was they compoſed the Symbol, commonly called the *Apoſtles Creed*, that it might ſerve as a mark to diſtinguiſh the Faithful from unbelievers. This Symbol the Apoſtles retained in their memory, not venturing to truſt it to writing, as the holy Fathers aſſure us, leſt by the reading and copying of it out, *Sham-chriſtians* ſhould paſs upon them for members of the Church.

3. S. *James* the leſſer ſtaid in his biſhoprick of *Jeruſalem* to attend his flock, till his martyrdom in the year 61. —— S. *John* the

Evangeliſt went into the leſſer *Aſia*, and governed in his old age the Church of *Epheſus*. —— S. *Andrew* preached to the *Scythians* and *Sogdians*, then in *Egypt*, *Thrace* and *Achia*, now *Morea*. Coming to *Patras*, the capital of the province of *Clarentia*, there (ſtanding on the ſea 18 miles S. of *Lepanto*) he brought many to the profeſſion of the *Chriſtian* Religion, to which he of all the Apoſtles had the earlieſt call. Upon which *Egeas* the Pro-conſul commanding him to ſacrifice to the gods, he made anſwer: *I daily ſacrifice to the one true God, not the fleſh of bulls, nor the blood of goats, but the unſpotted Lamb on the altar; a Lamb whoſe fleſh ſacrificed and eat by all the faithful people, remains ſtill entire and alive.* At this anſwer, the Pro-conſul in a rage firſt ſent him to priſon, whence taking him to another examine, and finding him conſtant in his love to his crucified Maſter, he ſentenced him to the death of the croſs: this made S. *Andrew* in a tranſport of joy cry out: *O excellent croſs, that haſt received beauty from the members of the Lord, thou long-deſired, ardently loved, conſtantly ſought after, and now at length prepared for my wiſhing ſoul, receive me from among men, and preſent me to my Maſter, that he, who by thee redeemed me, may by thee receive me.* Then hoiſted and nailed on the croſs, he remained two days alive, preaching from thence the glories of his Maſter, whom he reſembled in his kind of death. —— S. *Philip* having converted ſome provinces of *Scythia*, and preached in the higher *Aſia*, at *Hierapo-*

lis

lis in *Phrygia*, was ſtoned and crucified ——. S. *Thomas* preached to the *Ethiopians*, *Parthians*, *Medes* and *Indians*; and at *Maliapur*, now called the *Iſland of St. Thomas*, by a glorious death for his faith repaired the fault of his incredulity. It is alſo affirmed, that he preached and eſtabliſhed Churches in the kingdoms of *Narſingua*, *Cranganor*, and the neigbouring provinces. The *Portugueſe*, at their coming there, found theſe *Chriſtians* of S. *Thomas* tainted with *Neſtorianiſm*, by the Biſhops they had received ſome ſmall time before from the Patriarch of *Armenia*. Next to this, their greateſt difference from the *Catholics*, was, their not making uſe of Extreme Unction, or any images, except the Croſs. But in *Pius* IVth's time, they ſubmitted entirely to the *Catholic* Church, and in the days of *Clement* VIII, in the Year 1599, in a Synod held at *Goa*, they gave their books to the Biſhop of the place, that he might blot out every ſyllable that reliſhed of *Neſtorianiſm*.

4. S. *Bartholomew* converted the people of *Lycaonia*, preached in *Albania*, *Armenia* and *India*; where *Pantenus*, a *Chriſtian* Philoſopher, found above an hundred years after his memory yet flouriſhing, and brought back with him the Goſpel of S. *Matthew*, which this Apoſtle had carried with him thither. *Aſtyages*, brother of king *Polimius*, whom he had converted, made him be cruelly flead alive. But in pulling off the ſkin of the ancient man, he was cloathed a-new, and inveſted with an happy immortality. The *Armenians* profeſs *Chriſtianiſm*

Chriſtianiſm ſtill, but mingled with many errors. Before the ſchiſm of the *Greeks* they broke off from the Church; and the greateſt part of them remain obſtinate in their hereſy to this day.

5. S. *Matthew* preached the Goſpel in the *Abyſſine Ethiopia.* One may call him the *Martyr of Virginity.* For, it was his perſuading *Iphigenia* the king's daughter to make and keep the vow of it, that brought upon him his death at the altar from the prince, who was deſirous to marry her. The *Abyſſins* retain *Chriſtianity*, but corrupted with the ceremonies of *Judaiſm*, and the errors of *Neſtorius.* They keep *Saturday* as well as *Sunday*, and baptiſe and circumciſe both men and women.

6. S. *Mathias*, who, according to S. *Clement* of *Alexandria*, made it his peculiar care to praiſe and practiſe mortification, preached in *Judea*, and part of *Ethiopia:* S. *Judas Thadeus* in *Arabia*, *Syria* and *Meſopotamia*, where S. *Simon Zelotes* preached too, whoſe zeal carried him, according to *Nicephorus*, to our *Britain*, which other hiſtorians affirm to have been honored with the perſonal preſence of SS. *Peter* and *Paul.*

7. S. *Peter*, Prince of the Apoſtles, arrived at *Rome* the miſtreſs of the world, made the haughty *Capitol* yield to the humility of the Croſs, and *Chriſtian* devotion become triumphant over the reigning errors of the place. One of his chiefeſt motives to come there, was to oppoſe *Simon the Magician*, who by his illuſions

luſions and counterfeit miracles, was held in ſuch eſteem, that he had his ſtatue conſecrated, with this inſcription, *To Simon the Holy God.* *Aulus Pudens* a *Roman* ſenator, and the happy father of thoſe four illuſtrious Saints *Novatus*, *Timotheus*, *Praxedes* and *Pudentiana*, was the firſt among the *Gentiles*, who gave S. *Peter* entertainment. And it is a conjecture not altogether improbable, that this is that *Pudens*, whoſe *Epithalamium Martial* writes, upon his marriage with *Claudia Ruffina*, a *Britiſh* lady, eminent for her ſkill in the *Latin* and *Greek* languages, her birth, wit, and extraordinary beauty; whom S. *Paul* mentions in his epiſtle to *Timothy*, and our *Engliſh* martyrologe the 7th of *Auguſt*.

8. The famine *Agabus* foretold, happened this year, and *Claudius* took a fatherly care to redreſs this evil, and ſupply the wants of the people. The *Chriſtians* of *Jeruſalem* were ſupplied from *Antioch* by the hands of *Barnabas* and *Saul*, who at their return from thence were choſen out to preach the word. As for *Saul*, he was rapt to the third Heaven, where he heard hidden myſteries, which it is not lawful for man to ſpeak. But leſt he ſhould be too much exalted by theſe tranſcendent favours, and ſo become uncapable of compaſſionating frail and infirm ſinners, God permitted him to be tempted by violent paſſions of luſt. Theſe temptations were ſo very troubleſome, that he begged God thrice to remove them, but the divine Wiſdom left him to ſtruggle with them, giving him at the ſame time

ſuch

ſuch a competency of grace, as rendered him victorious and perfected his virtue in infirmity.

Of CHRIST 43 *to* 49. *Of* CLAUDIUS 2 *to* 8. *Of* PETER 1 *to* 7.

1. THE 18th of *January*, S. *Peter* fixed his ſeat at *Rome*, reſigning to *Evodius* that of *Antioch*; then writ his œcumenical epiſtle to the diſperſed brethren of *Pontus*, *Galatia*, *Cappadocia* and *Bithynia*. In it he exhorts them to bear their ſufferings with patience, to entertain themſelves with lively hopes of an heavenly inheritance; not to let tracts of land, or any diſtance of time and place divide them, ſince they were united under one Head *Chriſt Jeſus*. Then he proceeds to give rules of deportment for all ſtates and conditions; and in ſuch a conciſe and pithy ſtyle ſums up the chief duties of a *Chriſtian*, that it may deſervedly be called, *A ſacred Compendium of Divinity*. In the cloſe of this letter he mentions *Mark*, whom he calls his ſon, probably, on the account of his eminent virtues, which had happily cemented their affections together. This is *Mark the Evangeliſt*, who ſoon after wrote his Goſpel, wherein he ſuccinctly lays down thoſe deeds of our divine Saviour, which S. *Matthew* treats of more at large. It was written in *Latin* according to ſome, and in *Greek* according to others, and perhaps in both. S. *Peter* gave it his approbation, that it might be read in the Churches, conſtituted its author Biſhop of *Alexandria*, and ſent him thither.

2. *Agrippa*

2. *Agrippa* in the 7th year of his reign was at *Ceſarea*, for the celebrating the public games in honour of the emperor, where he received an embaſſy from the inhabitants of *Tyre* and *Sidon*, at whom he had been highly incenſed. They apprehending, that the ill conſequence of his farther diſpleaſure would be the hindering the importation of corn into their country from *Judea* (in this juncture of time when the famine increaſed, which *Agabus* had foretold) made their addreſſes to *Blaſtus* the king's chamberlain, that by his mediation they might be reconciled. The ſecond day of the feſtival was appointed for audience, and the king early entered the Theatre, veſted in ſparkling robes of ſilver tiſſue, which, encountering the beams of the riſing Sun, reflected ſuch a luſtre back, as created an awful veneration in all the ſtanders by; being mounted his throne he made an harangue, which was cloſed with the acclamations of the people, that this was the voice of God and not of man. In place of rejecting this impious flattery, he took a pleaſure in it, and almoſt believed it for truth. But, at the ſame inſtant, an Angel from Heaven ſtruck him with an incurable wound; he was carried to his bed from his throne, and the worms eating into his fleſh convinced him, tho' too late, that he was ſubject to a death he had deſerved for uſurping divine honours, and dipping his hands in the blood of the Apoſtles. Thus died *Agrippa* in the 54th year of his age, leaving behind him one ſon, named *Agrippa*, and three daughters, *Berenice*, *Mariamne* and *Druſilla*.

Druſilla. The young *Agrippa* was then at *Rome*, but being only ſeventeen years old, the emperor's council deterred him from conferring the kingdom of *Judea* upon him. However five or ſix years after, upon his uncle *Herod*'s death, he was pleaſed to conſtitute him his ſucceſſor in the kingdom of *Chalcis*.

3. *Saul* and *Barnabas*, in purſuance of their miſſion, left *Antioch*, and went to *Seleucia*, a town two miles off N. W. on the Mediterranean, from whence they ſailed about ſeventy miles weſtward, to *Salamis*, the principal city of the eaſtern tract of the iſland of *Cyprus*; where, having preached the Goſpel, they went on through the iſland to *Paphos*, a city celebrated for the fabulous birth of *Venus*, for the temple dedicated to her honour, for being the head of all the weſtern tract, and the ſeat of the *Roman* Pro-conſul, at that time *Sergius Paulus*, a man of good ſenſe, who calling for the Apoſtles, deſired to hear the Word of God: which *Elymas* the magician ſtrongly oppoſing, *Saul* miraculouſly ſtruck him blind, and the fruit of the miracle was the converſion of the Pro-conſul *Sergius Paulus*. This illuſtrious convert was ſo ſenſible of the benefit received from *Saul*, that in return he adopted him into his family, and gave his own ſurname of *Paulus*. After this action the Scripture begins to call him by this name, and I ſhall do ſo too, in the following part of this hiſtory.

4. *Paul* therefore and *Barnabas* looſed from *Paphos*, came to *Perga* of *Pamphylia*, a province of the leſſer *Aſia*, lying to the north, almoſt

moſt over againſt *Paphos*, and from thence to *Antioch* the capital of *Piſidia*, a ſmall province N. of *Pamphylia*. There they preached in the Synagogues, and converted ſeveral; but the *Jews* ſtirring up a perſecution againſt them, they were obliged to leave the town, declaring to them, that ſince they had rendered themſelves unworthy of the word of life, they ſhould preach it to the *Gentiles*, and accordingly went to *Iconium* the capital of *Lycaonia*, a province lying N. E. of *Piſidia*.

5. Strange were the evils S. *Paul* ſuffered there, and the good he did. Many both *Jews* and *Gentiles* were his converts: but the Virgin *Thecla* was diſtinguiſhed above the reſt, for her deep ſkill in philoſophy, and all the polite parts of human learning, and for an eloquence, that commanded the underſtanding by its ſtrength, and gained the heart by the modeſty and gracefulneſs of delivery. She was then engaged to a young, wealthy, handſom, good-humored gentleman, called *Thomyris*; but hearing S. *Paul* diſcourſe upon Virginity, ſhe refuſed a ſtate, that took up a part of thoſe concerns, which ſhe deſigned to devote to God entirely. Upon this change, her parents, her lover, her friends and acquaintance, uſed the moſt preſſing inſtances to make her ratify her promiſe; and the civil magiſtrate was not wanting to urge their authority to preſs her to a compliance. But when *Thomyris* perceived all this had no effect, he turned his love into rage, and joining with the prevailing part of the city, who perſecuted S. *Paul*, got her expoſed

poſed to lyons, and afterwards tied her to wild bulls; but the ſavage beaſts were more gentle than her barbarous lover, and far from hurting, paid her the dumb tokens of reſpect. She was caſt into the fire, the dens of ſerpents, *&c.* and always returned triumphant over the malice and force of hell. Her tomb in *Seleucia* was renowned for miracles ſeveral ages together, and pilgrims came to viſit the ſacred ſhrine from the remoteſt parts of the Eaſt. S. *Gregory Nazianzen* made a long ſtay there to ſatisfy his devotion to this Saint. The *Greeks* call her the *Firſt Female Martyr*, and when they would expreſs a lady every way accompliſhed, they ſay ſhe is another *Thecla.* *

6. From *Iconium* they went S. E. to the neighbouring city of *Lyſtra.* The miracle they did there in the perſon of the man lame from his cradle, made the inhabitants, and the High Prieſt himſelf of *Jupiter*, come with garlands to offer up ſacrifice and adore them. *Paul* and *Barnabas* rent their veſtments at this impiety, declaring that honour due to God alone, and that for their parts they were only men ſent by him to draw them from idolatry, and free them from the errors they had ſo long been ſubject to. The fickle people ſoon changed their ſuperſtition to the contrary extreme. For, by the inſtigation of ſome *Jews* that came from *Antioch*, they were ſo incenſed againſt *Paul*, that they helped to ſtone him. He was left for dead upon the place, but at night the Diſciples brought him into the city, and the next morning went with *Barnabas* to *Derbe.* Thence having

having travelled through *Pisidia*, they returned back to *Pamphylia*, preached some time at *Perga*, then passed on to *Attalia*, a commodious sea-port, whence they set sail for *Syria*, and came to *Antioch*, preaching there and in the neighboring cities. * At this time *Cumanus* succeeded *Tiberius Alexander* in the government of *Judea*.

Of CHRIST 49, 50. *Of* CLAUDIUS 8, 9, 10. *Of* PETER 7, 8.

1. UNDER his administration it was that the *Jews* began first their commotions. For the people being gathered together at *Jerusalem* in vast numbers, to celebrate the feast of unleavened bread, and a band of soldiers standing at the gate of the Temple (as it was customary upon these meetings) for fear of tumults, there was one soldier among the rest, that turned up his back-side naked in the face of the congregation, and made a beastly noise with it, answerable to the brutality of the action. This put the whole multitude into such a rage, that they pressed in throngs to *Cumanus* for justice upon the soldier for that affront; and some hot mutinous young men, among the rest, made a direct brawl and quarrel of it; falling on with hard words and stones, and striking the soldiers. *Cumanus*, for fear of further mischief by a popular uproar, sent an enforcement of fresh men to support the former. This put the *Jews* in such a fright, that they shifted for themselves to get out of the Temple as soon as

they could; but the paſſages were ſo crowded and wedged-up, that a matter of ten thouſand were trod and ſqueeſed to death in the preſs. This encounter made it a diſmal Feſtival to the whole nation: tears and wringing of hands in every houſe; and not a family but had a ſhare in the mourning. This calamity was ſcarce over, but another followed upon the back of it. For the *Galilæan Jews* were attacked by the inhabitants as they paſſed through *Samaria*, who ſlew ſeveral of them in the ſcuffle. The *Jews* on the other ſide ravaged up and down *Samaria* with fire and ſword by way of repriſal; which *Cumanus* underſtanding, drew out ſome ſquadrons of horſe from *Sebaſte*, and four companies of foot, and advancing upon the *Jews* killed a great many of them, and took more priſoners.

2. The *Jews*, and the *Chriſtians* converted from *Judaiſm*, were by the emperor's edict expelled *Rome*. This obliged S. *Peter* to part from thence. And it ſeemed the particular diſpoſition of divine providence, by this means to bring him to *Jeruſalem*, where his preſence was ſo neceſſary to confound *Cerinthus* and ſome other *Jews*, who obſtinately held, that the new converts of the *Gentiles* muſt obſerve the ceremonies of the law, and that Circumciſion was neceſſary for ſalvation. *Paul* and *Barnabas* ſtifly oppoſed them, but the diſpute growing hot, they had recourſe to *Peter*, *James* and *John*, who were aſſembled together with the Prieſts of the Church in Council, to reſolve a queſtion of ſuch importance. *Peter*, as

as chief of the Apoſtles roſe up, made an harangue, and gave his ſentence, that the Diſciples of *Chriſt* were free from the *Legalia* and the yoke of *Moſes*. To this determination of *Peter*, *James* and all the Presbyters acquieſced. *Silas* and *Judas* ſurnamed *Barſabas*, were ſent to *Antioch* with *Paul* and *Barnabas*, and entruſted with the ſynodical letters bearing theſe contents: That it ſeemed good to the Holy Ghoſt and them, to lay upon them no burthen, but the abſtaining from meats offered to idols, from blood, things ſtrangled, and fornication. Fornication was a crime againſt nature as well as the law of *Moſes*; but ſince the civil law ſeemed to countenance it, the *Gentiles* might have imagined it lawful: and therefore the prohibition of that in particular was judged expedient. There was a kind of neceſſity too, for that of abſtinence from meats, *&c.* in the Churches of *Antioch*, *Syria* and *Cilicia*, which were promiſcuouſly compoſed of *Chriſtians* converted from *Judaiſm* and *Gentiliſm*; it would have been an undecent ſight to ſee thoſe who partake of the ſame food at the altar, to have an abhorrence from one anothers victuals at the table: ſome grains of allowance muſt be given the *Jews* to wean them from the obſervance of a law to which they had ſo long been accuſtomed; and the *Gentiles* of thoſe particular Churches might ſupport this burthen the more eaſily, as being freed from Circumciſion, and all the auſterities of the *Moſaic Legalia*. Both parties were ſatisfied with theſe proceedings: *Barſabas* and

Silas made them ſeveral exhortations; then *Barſabas* returned to the Apoſtles, but *Silas* continued at *Antioch*.

3. The *Chriſtians* there converted from *Gentiliſm* kept tables free from the meats prohibited by the Council, but not from all thoſe which the law of *Moſes* forbid. S. *Peter*, at his firſt coming, converſed and eat with them, but being afraid he ſhould ſcandaliſe ſome converts from *Judaiſm*, that were lately arrived from *Jeruſalem*, he withdrew from the *Gentiles*, and obſerved the rites and ceremonies of the law. The authority of ſo great a perſon made *Barnabas*, and ſeveral of the *Jews* follow his example. *Paul* fearing that this might raiſe again the ſtorms of diſſenſion, and reverſe the decrees of the late *Jeruſalem* Council, withſtood him, becauſe, as the Apoſtle expreſſes himſelf, he was reprehenſible. S. *Peter* received this reprimand with humility, by which he left a rare example behind him, that no dignity or honours ought to exempt a perſon from brotherly correction, ſince he the Prince of the Apoſtles was ſubject to it.

4. S. *Paul* perſuaded *Barnabas* to reviſit with him the Churches they had been at before; he agreed to the propoſal, on condition his couſin *John* ſurnamed *Mark* might be of the company. *Paul* would not conſent to this, becauſe he had deſerted them at *Pamphilia*, in their former journey. So *Barnabas* took *Mark* for a companion, and went for *Cyprus*. *Paul* took *Silas* with him, and made the *tour* of *Syria* and *Cilicia*, eſtabliſhing the decrees

decrees of the Council, and confirming the *Christians* in their faith. This little disagreement in their sentiments, which was no hindrance to the union of charity, divided their persons, and occasioned the diffusing the light of the Gospel in different nations.

5. *Paul* and *Silas* coming to *Lystra* met with a young man called *Timothy*, who had an honorable character given him by all the faithful of *Lystra* and *Iconium*. His father was a *Grecian*, his mother *Eunice* and grandmother *Lois*, *Jews* by nation, who had made a profession of the *Christian* faith. S. *Paul* was so taken with his virtues, that he desired his company in his travels: and Circumcision being as yet a thing indifferent, he so far accommodated himself to the humours of the *Jews*, as to circumcise him. Nor could this give any occasion to the error of some self-conceited persons, who judged it necessary; since at the same time he gave there, as well as in all other places he passed, the copies of the decrees made in the *Jerusalem* Council, to confirm them in the right use of their *Christian* liberty.

6. Thence he went with his companions *Silas* and *Timothy*, north-westward to *Phrygia*, *Galatia* and *Mysia*, and at last came to *Troas*, a port of the *Egean* sea, about four miles distant from the ancient *Troy*. There he was joined by *Luke* a convert of *Antioch*, who was a person that had all the accomplishments of human learning, but particularly eminent for physic. Besides this, he is said to have been very skilful in painting, and author of many curious

pieces: and, among the reſt, a picture of the ever-bleſſed Virgin-mother of God is mentioned by *Theodorus Lector* and *Nicephorus* in their hiſtories. While S. *Paul* was there, a man dreſſed after the *Macedonian* faſhion, appeared to him in the dead of night, crying out, *Come over to* Macedonia *and help us.* He obeyed this call as the ſummons of Heaven; and with *Silas*, *Luke* and *Timothy* ſailed northweſtward from *Troas*, touched upon the iſland of *Samothracia* (now *Sandraki*) from thence ſailed to *Neapolis* a ſea-port of *Thracian-Macedonia*, and went up the country to its capital *Philippi*, a city famous for the defeat of *Brutus* and *Caſſius*, and a *Roman* colony; where one *Lydia*, a dyer, having with all her family received the ſacrament of regeneration, was ſo importunate with *Paul* and his companions to lodge at her houſe, if they judged her converſion ſincere, that they could not refuſe her civility. Their preaching was attended with miracles; and a maid-ſervant, who was actuated with a ſpirit of divination, cried out many days together, that theſe men were the ſervants of the moſt high God, who came to ſhew the way of ſalvation to the world. The Apoſtle abhorred the teſtimony of hell, and commanded the ſpirit in the name of *Jeſus Chriſt*, to go out of her. The demon obeyed: but immediately the maſters of this Pythoneſs finding the loſs of that gain they had formerly received by her infernal arts, in a great rage dragged *Paul* and *Silas* before the magiſtrate, who had them whipt and afterwards

terwards impriſoned. They bleſſed God for theſe ſufferings, and ſung his praiſes aloud, ſo that they were heard by the reſt of the priſoners; when about midnight there was a great earthquake, their chains fell off, and the priſon doors opened of themſelves. The jaylor imagining the priſoners had made their eſcape, would have killed himſelf, had not *Paul* cried out and ſtopped him, who immediately enlightened by the Holy Ghoſt, caſt himſelf at the Apoſtles feet, and was baptiſed with all his family. The magiſtrates next morning, underſtanding that they were citizens of *Rome*, ſet them free, making the beſt excuſe they could for acting againſt their rights and privileges. Then they went into *Lydia*'s houſe, comforted the brethren and departed.

7. Paſſing through *Amphipolis* and *Apollonia* they ſtopt at *Theſſalonica*, the metropolis of all *Macedonia*, and 120 miles from *Philippi*. There ſome of the *Jews* were converted, and a great number of *Gentiles*, in which number were many women of the better rank and condition; at which the *Jews* were ſo enraged, that they went to lay hold of *Paul* and *Silas*: but not finding them, they ſeized upon *Jaſon* their hoſt, and ſome others, who giving ſecurity to the rulers of the city were diſmiſſed. *Paul* and *Silas*, by night made their way ſouthward to *Berea*, another city, where the ſucceſs of their preaching was greater; for a conſiderable number of perſonages of honour of both ſexes embraced the faith. The *Jews* of *Theſſalonica* heard of this, and coming to take up

the Apoſtle, the brethren perſuaded him to give way to their violence, and carry the light of ſalvation elſewhere. *Silas* and *Timothy* ſtaid behind, but had orders from *Paul* to follow him ſoon to *Athens*, a city ſeated on the gulph of the *Egean* ſea, which comes up to the iſthmus of *Peloponneſus*, now *Morea*.

Of CHRIST 51, 2, 3. *Of* CLAUDIUS 10 *to* 14. *Of* PETER 8, 9, 10.

1. THERE S. *Paul* found the liberal arts and ſciences in a flouriſhing ſtate, but the people ſtrangely enſlaved by ſuperſtition. His zeal ſet him firſt upon diſputing in the Synagogue of the *Jews*, and then in the *Forum*, where he was encountered by thoſe capital enemies of the Goſpel, the *Stoics* and *Epicureans*. The *Stoics* denied the corruption of nature, and conſequently the neceſſity of grace; their own wiſdom they worſhipped as their God, that rendered them uncapable of paſſions and human frailties. The *Epicureans*, beſides their principle of pleaſure, rejected the doctrines of providence, and the immortality of the ſoul. Theſe brought him to the court of the *Areopagus*, where taking occaſion from an altar he had ſeen in town with this inſcription, *To the unknown God*, he made a learned diſcourſe to inſtruct them, as he ſays, in the knowledge of that God. They heard him with a great deal of attention, till he came to the point of the reſurrection of the dead; then ſome laughed at him, and others were for hearing him again.

Several

Several however were converted, among whom was a woman of quality called *Damaris*, and *Dionysius* a judge of the *Areopagus*, who at *Christ*'s death, seeing an eclypse so dreadful, and contrary to the usual course, cried out: 'Either the God of nature is a suffering, or 'this world's machine shall soon be dissolved.

2. From thence S. *Paul* went 54 miles S. W. to *Corinth*, a city that stands on the bottom of the *Peloponnesian* isthmus, and is adorned with two commodious havens, *viz. Cenchrea*, about 9 miles to the east, and *Lechea*, about as many to the west, which open communication to the two seas of *Asia* and *Italy*. There he took up his habitation, and worked with one *Aquila* a tent-maker born in *Pontus*, and from *Judaism* converted to *Christianity*: he was married to one *Priscilla* or *Prisca*, a person eminent for sanctity, and honorably mentioned with him the 8th of *July* in the Martyrologe. His manual labours did not hinder him from the work of the Gospel; and his zeal increased at the arrival of his companions *Silas* and *Timothy*, who had been lately sent by him from *Athens*, to visit the brethren of *Macedonia*, and those of *Thessalonica* in particular; of whom they gave such an advantageous character, that S. *Paul* and they thought fit to send a letter to congratulate with them for their constancy in the faith, to exhort them to be ready for death, and at the same time to blame them for their immoderate sorrow for the dead. Then he preached publickly in the Synagogues the word of God. It was an hard task to gain

gain it admittance at *Corinth*, a city remarkable for its wealth, entertaining for its divertiſements, and ſo celebrated upon the account of its beauteous courtezans, that it was a proverb throughout *Greece*, *It is not every man that can ſail to Corinth.* The doctrines of ſelf-denial, mortification and a crucified God, muſt needs be ungrateful truths to people diſſolved in pleaſure, and drowned in the ſatisfactions of the ſenſe. In effect his ſermons had little ſucceſs among the *Jews*, therefore he removed to the houſe of a *Gentile* called *Juſtus*, hard by the Synagogue. The Chief of it, *Criſpus* by name, was converted with many other *Corinthians.* Then our Saviour appeared to *Paul*, and commanded him to fear nothing, for he ſhould always be at hand to protect and aſſiſt him. This gave him new courage to preach *Chriſt*, who aſſerted the truth of his Apoſtle's doctrine by many illuſtrious miracles. *

3. Above a year had paſſed in this manner, when the *Jews* ſeiſed upon him, and brought him before *Lucius Junius Gallio* (*Seneca* the philoſopher's brother) who, as Pro-conſul of *Achaia*, had his reſidence at *Corinth.* He told them, it was not his province to judge of the niceties of their law, and diſmiſſed them roughly enough. S. *Paul* ſtaid a good while after, ſo that he was in all, a year and an half at *Corinth.* Before his departure he wrote a ſecond letter to the *Theſſalonians*, to bid them beware of prophets that gave them falſe alarms of the day of judgment as at hand; laying down as an antidote to their fears, that they ſhould

ſhould ſtand faſt, and hold the traditions which they had been taught, whether by word or his epiſtle. Bidding adieu to the faithful at *Cencrea*, he ſhaved his head upon the account of a vow he had made, and took with him to *Syria*, *Priſcilla* and *Aquila*. *

4. *Quadratus* governor of *Syria*, finding that the *Samaritans* were the aggreſſors in the broils, mentioned *n.* 1. and that *Cumanus* was bribed by them into a connivance at their murders, condemned eighteen *Samaritans* that were the ring-leaders to loſe their heads, ſending *Cumanus* to *Rome* to anſwer for himſelf; from whence he was baniſhed, and *Claudius Felix* made governor of *Judea* in his room. At which time we may place our B. Lady's death, tho' not with that certainty we could wiſh for, having in the H. Scripture no particulars of this moſt excellent of creatures, ſince the coming of the H. Ghoſt; nor can we from the H. Fathers fix the preciſe time of her birth, nor the exact year and place of her death; but according to the beſt received account, about the twentieth year after the Paſſion of her beloved Son, and the ſixty-fifth of her age, ſhe departed this life at *Gethſemane*, and was body and ſoul taken up to heaven; and accordingly the Church celebrates her Aſſumption the 15th of *Auguſt*.

5. From *Syria* S. *Paul* ſailed with *Aquila* and *Priſcilla* to *Epheſus*, where he left them a while with a promiſe of a ſpeedy return; from thence he went about 200 leagues ſouth-eaſtward

ward and landed at *Ceſarea*, from whence he went up to *Jeruſalem* for the fourth time after his converſion. He returned by *Antioch* in *Syria*, and after ſome little ſtay traverſed the provinces of *Galatia* and *Phrygia*. In the interim *Apollo* a *Jew* of *Alexandria* came to *Epheſus* and zealouſly preached the *Chriſtian* faith; he was an eloquent perſon, but knew no baptiſm beſides that of S. *John*: therefore *Aquila* and *Priſcilla* inſtructed him; upon which having had commendatory letters from the faithful of *Epheſus*, he went into *Achaia*, where God was pleaſed to crown his labours with ſucceſs, and make him very ſerviceable to the Church of *Corinth*, in convincing the *Jews* by the authority of the Scriptures, that *Jeſus* was the true and long expected *Meſſias*. Mean while S. *Paul* returned to *Epheſus*.

6. That city ſtood upon the river *Caiſter*, about 5 miles from the ſea, 45 S. E. of *Smyrna*, and was renowned throughout the world, for one of its ſeven wonders, the temple of *Diana*. *Aſia* had been employed two hundred years in building it, and all its provinces had largely contributed to the carrying on ſo noble a ſtructure. It was 425 foot long, and 220 broad: 127 columns 60 foot high, made at the expences of ſo many kings, ſupported it, amongſt which 37 were enriched with carved work, and one of them done by the celebrated *Scopas*. The breadth kept proportion with the height, and all the rules of architecture were obſerved to a nicety. At *Paul*'s arrival he found ſome

ſome of *Apollo*'s converts, who had received the baptiſm of S. *John*, but had never ſo much as heard of the H. Ghoſt: he cauſed theſe to be baptiſed and confirmed, and at the receiving the *Sacraments*, they received the H. Ghoſt, and the gift of tongues. For the ſpace of three months the Apoſtle preached every Sabbath in the Synagogues of the *Jews*: but the hardened nation oppoſed him with fury, and injuriouſly blaſphemed the ſacred name of the Son of God. This made him leave the Synagogues, and preach in the ſchool of one *Tyrannus*. People flocked from all parts of *Aſia* to *Epheſus* its capital city, and the novelty of S. *Paul*'s doctrine brought him a conſiderable audience. Many who came to ſatisfy the curioſity of their hearing, found their hearts touched within, and returned home the Evangeliſts of their country. The learned who reſiſted the Goſpel were obliged to yield to it, upon ſight of the miracles wrought by the Apoſtle's hands: his handkerchiefs and girdles diſpelling ſickneſs from the infirm, and the devil from the bodies of the perſons he poſſeſſed.

Of CHRIST 54, 55, 56. *Of* CLAUDIUS 14. *Of* NERO 1, 2, 3. *Of* PETER 11, 12, 13.

1. SCEVA Prince of the *Jewiſh* Prieſts had ſeven ſons exorciſts, who attempted the ſame thing, and adjured the ſpirits in the name of that *Jeſus* that *Paul* preached to depart. The wicked ſpirit anſwered, he knew *Chriſt* and his Apoſtle, but as for them he laughed at their exorciſms. In effect the poſſeſſed perſon fell upon them, and ſo cruelly wounded them, that they were forced to run out naked into the ſtreet. This action ſtruck the unbelievers with terror, and the *Chriſtians* with a ſenſible horror of their ſins, which they came confeſſing to the Prieſts, and expiated the guilt of them, by the wholſom remedies of penance. Several perſons that were addicted to the ſtudy of magic, brought their books, and burned them in public: the number of them muſt be great, or the rarity extraordinary, ſince they amounted to above 1000 *l. Engliſh.*

2. The emperor *Claudius* died the 13th of *October*, being 64 years of age. He was a prince as remarkable for his ſtupidity, as his conſort *Meſſalina* for her laſcivious behaviour and unſatiable luſt. Her amours with the courtiers, and her nightly ſcenes in the common ſtews were acted ſo publickly, that no body but the emperor was ignorant of them. She relied ſo entirely upon the weakneſs of his temper,

temper, that ſhe took one *Silius* a *Roman* knight for huſband, in the face of *Rome*, and open day, with all the pomp and ſolemnity of marriage, the emperor being but twelve miles off. In fine, he was prevailed upon to put her to death; and afterwards called for her to dinner as if ſhe had been alive. After this, he married his niece *Agrippina*, ſettled the ſucceſſion of the empire upon *Nero* her ſon by *Domitius Ænobarbus* her firſt huſband, in prejudice of prince *Britannicus* his ſon by the firſt marriage. *Agrippina* was ambitious of reigning in her ſon's name, and to compaſs this, made the emperor away by poiſoned muſhrooms, called afterwards, *The Food of the Gods.* —— His ſucceſſor *Nero*, tho' but 17 years of age, began his reign to the univerſal ſatisfaction of the city. He proteſted he would make the wiſe *Auguſtus*'s inſtitutions his example, and in effect gave ſuch tokens of liberality, clemency and modeſty for the firſt five years of his government, as made the emperor *Trajan* ſay, that for that ſpace all government came ſhort of his. When he was to ſign the warrant of a condemned perſon, he ſaid he wiſhed to heaven he knew not how to write; and upon the ſenate's public acknowledgment for his juſt adminiſtration, he deſired them to defer their thanks till he deſerved them. But time, far from increaſing his perfections, diſcovered him to be one of the moſt profligate wretches in nature, abandoning himſelf to the moſt abominable enormities, that ever entered the depraved imagination of man.

3. The

3. The *Jews* by his predeceſſor's death, had liberty to return to *Rome*; *Paul* deſigned that journey after having viſited the brethren of *Macedonia* and *Achaia*. Thoſe of *Corinth* he made his particular care; and * writ to them a letter, which (tho' probably another no longer extant preceded) we call the firſt to the *Corinthians:* wherein he blames them for valuing themſelves upon the credit of their teachers, as if it was not one *Chriſt*, whoſe doctrine they followed; for their diſſenſions, diviſions, and bandying into parties; for their converſe with the inceſtuous *Corinthian*, who had married his father's wife, againſt whom he pronounces the dreadful ſentence of excommunication: tells them their obligation of maintaining the miniſters of the Goſpel; declares marriage honorable, but counſels, after his own example, and gives the preference to virginity, a ſtate of life, which, ſays S. *Ambroſe*, not having its model upon earth takes its original in heaven, from the boſom of the eternal Father: lays down the rules for decency in their dreſs, and an handſom deportment in the Church. Then tells them, he deſigns ſoon to make them a viſit, and perhaps to winter with them, but that the inviting proſpect he had of propagating the Goſpel at *Epheſus* would keep him there till *Pentecoſt*, notwithſtanding his hard uſage, his fighting with beaſts, and the numerous adverſaries that oppoſed him.

4. Among them was one *Demetrius* a ſilverſmith, who got his living principally by making

making ſhrines and ſtatues for the goddeſs *Diana*. He had a conſiderable number of workmen under him; theſe he aſſembled together with perſons of like occupation, laid before them the decay of their trade, proceeding from *Paul*'s preaching, that they were no gods who were made with hands; and if they did not take ſome effectual means to hinder this, not only their trade would go entirely to ruin, but the goddeſs whom all *Aſia* worſhipped would become deſpicable and neglected. Intereſt and zeal ſoon ſet them in ferment, and in this fury they ſeized upon *Cajus* and *Ariſtarchus*, *Macedonians*, and diſciples of S. *Paul*, who, with much ado, was prevailed on to abſent himſelf. This tumult laſted above two hours, till at length the ſkilful addreſs and powerful elocution of one of the magiſtrates ſoftened the fury of the incenſed rabble, and gained ſo much upon them, that they all ſeparated and repaired to their reſpective dwellings.

5. The Apoſtle, upon this, left *Timothy* Biſhop of *Epheſus*, and went to *Macedonia*; from whence he writ a letter to him full of neceſſary inſtructions for biſhops, prieſts, and other officers of the Church. He continued his journey by ſea, landed at *Crete*, now *Candia* (an iſland that lies to the ſouth, over againſt the mouth of the *Egean* ſea, and almoſt at an equal diſtance from *Europe*, *Aſia* and *Africa*) of which he conſtituted *Titus* Biſhop: a perſon very dear to him, and worthy of ſo great a charge. We are not informed by the anci-

ents of the time of his converſion, but they are large in the praiſe of his zeal and unwearied labours for the defence of the Goſpel. After having very much eſtabliſhed the kingdom of *Jeſus Chriſt*, in his dioceſe, he went to preach in *Dalmatia*, where he brought many idolaters over to the faith. Then returned to *Candia*, where, continuing in the exerciſe of his functions, he peaceably reſigned his ſoul to his Creator at the age of ninety-four. *

6. *Paul* came to *Nicopolis* in *Thracian Macedonia*, N. of *Philippi*, and reſolving to paſs his winter there, wrote to *Titus* to invite him thither, promiſing that he would firſt ſend *Artemas* or *Tychicus* to take care of his flock at *Candia* in the Paſtor's abſence. The contents of this letter are much the ſame with thoſe he writ laſt year to *Timothy*. Upon *Titus*'s coming, he ſent him with a letter, which we call the ſecond to the *Corinthians*, to receive the collection of alms they were making, took off the excommunication from the inceſtuous perſon, uſing an indulgence towards him, by remitting in the perſon of *Chriſt* the rigour of his puniſhment, leſt he ſhould be driven to deſpair, and *Satan* gain an advantage: then, making an excuſe for not ſeeing them ſo ſoon as he deſigned, aſſured them he would not be long away.

7. Accordingly he came to *Corinth*, and ſent by *Phœbe* a Deaconneſs of the Church of *Cencrea*, his letter to the *Romans*. In it he deſcribes

deſcribes the corruption of human nature by the ſin of *Adam*, and its reparation by the grace of *Jeſus Chriſt*; ſhews the vanity of the *heatheniſh* philoſophy, and the emptineſs of the *Jewiſh* ceremonies in order to eternal ſalvation, which is not derived from their forefathers merits; the entire cauſe of it being the boundleſs mercy of God, who graciouſly vouchſafes to draw one from the maſs of ſin, leaving another in it, for reaſons hid to man, and reſerved for the high and bottomleſs judgments of the Almighty.

8. S. *Paul*'s intentions were to go to *Syria*; but to prevent the ſnares the *Jews* had laid for him in that road, he returned to *Macedonia*. From *Philippi* he went to *Troas* in five days time, and made a ſtay there ſeven. On *Sunday*, being next morning to depart, he gave a ſermon to the diſciples in a room three ſtories high, and enlightened with an abundance of lamps: his fervour engaged him in preaching till midnight, mean time a youth called *Eutychus*, ſitting to hear him, was overcome with ſleep, and falling out of the window was taken up for dead. S. *Paul* raiſed him to life, and afterwards continued his exhortation till morning. Then he went afoot to *Aſſos*, a neighboring ſea-port Town about 8 or 9 miles over againſt the iſland of *Leſbos*, where he met S. *Luke* and other Diſciples, went aboard their ſhip, and landed at *Metylene*, a city of that note, as in aftertimes to give name to all *Leſbos*: thence ſailed to *Chios* (now *Scio*) then to *Samos*, both iſlands of the *Egean* ſea, and the

third day arrived at *Miletus* (now *Melas)* a city and port of *Caria*, above 30 miles S. of *Epheſus*. Thence he ſent to the Prieſts of *Epheſus*, to tell them, that deſigning to be by *Pentecoſt* at *Jeruſalem*, his time preſſed him ſo that he could not wait upon them, and therefore deſired they would come to him. When they came he told them, this would be the laſt time they ſhould ever ſee him, and therefore conjured them to diſcharge themſelves of their duty with that care and vigilance their character required: then kneeling he fell to prayers with them. When he had done, they hung about his neck, and with weeping eyes, and repeated embraces, expreſſed the extreme affliction they were in, to be robbed of the hopes of beholding their Apoſtle again. At length they accompanied him to the ſhip, where he was obliged to bid them the laſt farewel.

9. From *Epheſus* he ſailed directly to *Coos* (now *Lango*) and *Rhodes*, iſlands of the *Egean* ſea, then touched upon *Patara* a port of *Lycia*, and ſo to *Tyre*, where the ſhip unlading, he ſtaid ſeven days with the faithful. Then ſailed on 24 miles S. to *Ptolemais* (now *Acon*) and ſtaying but one day there, came to *Ceſarea*, where he took up his habitation in the houſe of *Philip* one of the ſeven *Deacons*, who had four virgin-daughters, renowned for the gift of prophecy. The Prophet *Agabus* came there and foretold *Paul*, that if he went up to *Jeruſalem*, he ſhould be made priſoner by the *Jews*, and delivered up into the hands of the *Gentiles*. The Diſciples with tears conjured him not

not to hazard his perſon: but they could not prevail upon him, he proteſting he would with open arms receive not only ſhackles and chains, but death itſelf, for the ſervice of *Chriſt*. So he went on his journey, and beſides his former company, took with him one *Mnaſon* of *Cyprus*, an old diſciple, in whoſe houſe they were to lodge at *Jeruſalem*.

10. S. *James* its Biſhop, and the faithful there, received S. *Paul* with that joy and reſpect which was due to the merits of ſo great a perſonage. They glorified God, at his recounting the progreſs of the Goſpel by his means among the *Gentiles* and *Idolaters*, but told him he was traduced there, as one who had preached to the *Jews* diſperſed among the *Gentiles*, that they ought not to circumciſe their children, and that it was become a fault to mind the inſtitutions and ritual performances of the *Moſaic* law. There were thouſands of converted *Jews* at *Jeruſalem*, who were ſtill obſtinate obſervers of theſe formalities, and upon their account it was convenient he ſhould perform ſome action to ſhew the reſpect he bore to the religion of his Anceſtors, and wipe off the aſperſion he lay under; nor need he apprehend the offending the *Gentiles* by this, ſince the *Jeruſalem* Council had already declared them free for their part. Four perſons in quality of *Nazareans* were to purify themſelves: S. *Paul* laid hold of ſo favourable an occaſion, and condeſcending to the weakneſs of his brethren, joined himſelf with them, and performed the ceremony which was to laſt ſe-

ven days. They were almoſt at an end when ſome *Jews* of *Aſia*, ſeeing *Paul* in the Temple, raiſed an uproar, crying out, that this was the man who every where ran down their law, and was a profeſſed enemy of their religion; upon which they were going to kill him, had not the Tribune *Lyſias* prevented them, by cauſing him to be bound with two chains, and carried to the *Antonian* tower. He took him at firſt for an *Egyptian*, who at the head of four thouſand bravoes, had committed ſtrange diſorders and barbarous murthers. The Apoſtle ſoon undeceived him, and, to appeaſe the *Jews*, gave an account of his life, converſion, and command of preaching the Goſpel to the *Gentiles*. This laſt part put the rabble in a great fury, and *Lyſias*, to appeaſe them, ordered he ſhould be whipped; which had been done, if *Paul* had not declared himſelf a *Roman*, in virtue of the privileges conferred upon his native city of *Tarſus*, for its diſtinguiſhed loyalty in the civil wars to *Julius* and *Auguſtus*.

11. The next morning he was brought to the *Sanhedrim*, and began to give an account of himſelf. *Ananias* the High Prieſt commanded the ſtanders-by to ſtrike him on the mouth. This violence made him threaten *Ananias*, that God ſhould ſtrike him, and called him *Whitened Wall*. The Apoſtle's predictions fell upon *Ananias* with an heavy hand, for he was ſoon ſtripped of his High Prieſthood by *Agrippa*, and in the year 66, by a juſt return of divine Providence, dragged from out of a vault

a vault where he lay hid, and miſerably butchered by the rebels of *Judea*. However, upon underſtanding that it was the High Prieſt to whom he had ſpoken thus, he excuſed the want of knowledge of his quality, alledging a paſſage of the Scripture, which forbids the ſpeaking injuriouſly to the prince of the people. This *Sanhedrim* was compoſed of perſons of two different and oppoſite ſects, the *Phariſees* and *Sadducees:* theſe laſt, among their errors, denied the reſurrection of the dead. S. *Paul* therefore cried out, that he was a *Phariſee*, held the reſurrection, and that it was no wonder, if he was perſecuted upon that account by the *Sadducees*. This innocent artifice had its deſired effect: the cabal fell at variance among themſelves, and roſe up from the council-board with a great deal of contention and noiſe, concluding nothing. The Tribune ordered his ſoldiers to bring him back to the caſtle, and the night following our Saviour appeared to him, aſſuring him that he ſhould bear witneſs of his name at *Rome*, as well as at *Jeruſalem*.

12. Next morning above forty *Jews* met together, and bound themſelves by a ſolemn oath, not to eat nor drink till they had killed *Paul*. His nephew diſcovering this to *Lyſias* in private, he ſent him away in the night-time with a ſtrong guard, and letters to *Felix* the governor of the country. *Ananias* and the *Jews* came after him to *Ceſarea*, with one *Tertullus* an orator, to accuſe him in their names. The Apoſtle anſwered to every particular laid to his

charge, and the final reſolution was put off till the coming of *Lyſias*. Mean time the governor gave orders that he ſhould be civilly treated in priſon, and that every one might have free acceſs to him: he had heard him ſay that he came to *Jeruſalem* to bring alms and offerings there, and the hopes of getting ſome money prevailed upon him to give him ſuch civil uſage. One time *Paul* was ſent for to him and his conſort *Druſilla:* before whom he diſcourſed ſo pathetically of the faith of *Chriſt*, of the beauties of chaſtity and juſtice, and the amazing terrors of the laſt judgment, that *Felix* trembled with fear, and diſmiſſed the Apoſtle for that time. It would have been well for them both, if he could have changed as well as touched their hearts. *Felix*, tho' of a mean and ſervile extract, yet by the intereſt of his brother *Pallas*, the emperor *Claudius*'s free-man, was intruſted with this government, in which he exerciſed all ſorts of rapine, injuſtice and extortion. *Suetonius* calls him the huſband of three queens, and one of them was this *Druſilla*. Her father was *Agrippa* the elder, and her brother *Agrippa* the younger. She was firſt eſpouſed to *Epiphanes*, ſon of *Antiochus* king of *Syria*, who promiſed to embrace the *Jewiſh* religion, that he might enjoy ſo beautiful a princeſs; but afterwards refuſing to undergo ſuch harſh conditions, *Azizus* a petty king of the *Emeſſens* accepted them, and married her. But this marriage was of no long continuance, for, *Felix* coming into *Judea*, ſhe was prevailed upon, to apoſtate from her huſband's bed, and the religi-

on

on of her anceſtors. Under him the affairs in *Judea* went every day worſe: the land was quite over-run with robbers, with impoſtors that drew the people after them in ſhoals, and with an abandoned crew of murdering ruffians. Now this laſt miſchief was owing to *Felix* himſelf: for *Jonathan* the High Prieſt having often given him friendly counſel about male-adminiſtration, *Felix* took this as an affront, and therefore hired bravoes to diſpatch him out of the way, who accordingly carrying ſhort daggers under their coats, intermixed themſelves in company with *Jonathan*'s train, ſtabbed him in the croud, and came off with impunity. This proved ſuch an encouragement to the villains, that for a good-while after there paſſed not a day without murders and executions of this kind, and that in the face of the Sun and on the greateſt ſolemnities; which put *Jeruſalem* into ſuch a conſternation, that the very fear was in ſome reſpect worſe than the miſchief; for it was as dangerous to walk the ſtreets as to be engaged in a battle. This was the ſtate of *Judea* when the emperor removed *Felix* from the government after two years adminiſtration, and beſtowed it on *Portius Feſtus*. *Felix* at his departure, to pleaſe the *Jews*, left *Paul* bound.

13. Upon the new governor's arrival, the *Jews* renewed their accuſations againſt *Paul*, and deſired he might be brought to his tryal at *Jeruſalem*; their deſign being to murther him in the way. The governor told them, he ſhould ſoon be at *Ceſarea*, and that they might

ſend

ſend their witneſſes againſt him there. They came and laid grievous things to his charge, but could prove nothing, he ſhewing evidently, that he had neither ſinned againſt the law of *Moſes*, nor the reſpect due to the emperor. *Feſtus* aſked him, if he would be tried at *Jeruſalem? Paul*, who perceived the drift of this queſtion, anſwered, that he ſtood before the tribunal of *Ceſar*, and to him it was that he made his appeal. This anſwer broke their meaſures, and it was determined to ſend him to *Rome*. Some days after, the young king *Agrippa* and his ſiſter *Berenice* came to *Ceſarea* to pay a viſit to *Feſtus*. He told them of his priſoner, and they were deſirous to ſee him. Accordingly *Paul* was brought before them, where he made ſo learned a diſcourſe, that *Feſtus* cried out, that his great learning had made him run mad; and *Agrippa*, that he had almoſt perſuaded him to turn *Chriſtian*. *Paul* anſwered, that the chiefeſt of his deſires was, that not only he, but all that heard him, ſhould not almoſt, but altogether be like him in every thing, but the reſtraint he was under. *Agrippa*, *Feſtus* and *Berenice* roſe up at theſe words, and *Agrippa* concluded, that he might have been ſet at liberty, if he had not appealed to *Ceſar*.

14. At length *Paul* with ſome other priſoners was delivered to *Julius* a captain of foot, and embarked for *Italy*. *Luke* and *Ariſtarchus* a *Macedonian* went with him. In the way they coaſted along to *Sidon*, where *Julius* civilly gave him the liberty of ſeeing his friends.

After

After having ſailed over the ſeas of *Cilicia* and *Pamphilia*, they came to a city of *Lycia*, where they found a ſhip of *Alexandria* bound for *Italy*, in which they embarked. The winds being contrary, they ſailed very ſlowly, and after many days came to a place called the *Fair Haven*. The Apoſtle told them, if they went on they ſhould ſuffer ſhipwrack, and therefore adviſed them to winter there; but they ridiculed the Prophet and his prophecy, till it was verified by the event. For a violent tempeſt roſe, the ſkies were darkened, and neither ſun nor ſtars appeared for ſeveral days together. They flung over their goods to lighten the ſhip, and gave their lives for loſt. But God at the prayers of his ſervant aſſured him by an Angel, that the ſhip ſhould periſh, but the perſons in it eſcape. Accordingly, the fourteenth day of the tempeſt, the ſhip ran aground, and ſplit in two; but *Paul* and all the reſt, in number 276, ſwam ſafe to the ſhore of *Malta*, lying about 60 miles from the eaſtern cape of *Sicily*, and much more from *Africa*, tho' reckoned one of its iſlands.

Of CHRIST 57, 58. *Of* NERO 3, 4. *Of* PETER 14.

1. THE inhabitants received them kindly; and made a fire to warm and dry them. A viper came out of it, and faſtened upon *Paul*'s hand. Thoſe of *Malta* being of a very venomous nature, and a ſudden death the uſual conſequence of their poiſonous teeth, they

they gave *Paul* for a dead man, and concluded, that he was ſome murtherer or wicked perſon, who was purſued at land, by that divine vengeance he had eſcaped at ſea. But ſeeing the ſerpent did him no harm, their thoughts carried them to the other extreme of believing him a God. He undeceived them, declaring himſelf the ſervant of that God, whoſe faith he preached and atteſted by many miracles. The curing the father of *Publius* the prince of the iſland from the fever and bloody flux at once, was one of them: he had entertained the ſhipwracked perſons for three days, and the Apoſtle made him this return for his humanity. A multitude of others were freed from the diſeaſes of the body, and gained the health of their ſoul. The Apoſtle's benefits were not confined to particular perſons, all the iſland was made partaker of his bleſſing; by which the earth of the place became a ſovereign antidote againſt poiſon, and the teeth of venomous ſerpents were rendered inoffenſive. He had wintered there three months, when he embarked upon another ſhip. At his departure the grateful *Malteſe* ſhewed him the marks of a ſingular honour and reſpect, and furniſhed him abundantly with all neceſſaries in order to proſecute his journey.

2. From *Malta* they ſailed to *Syracuſe* the metropolis of *Sicily*; from thence to *Rhegio*, a ſea-port town at the very foot of *Italy*, over againſt *Meſſina*, and the ſecond day afterwards to *Pozzuoli*, a city celebrated for its wholſom warm baths, 6 miles W. of *Naples*. Thence they

they went on by land, and the news of the Apoſtle coming to *Rome*, the *Chriſtians* went out to meet him; ſome of them came to the *Three Taverns*, now *Ciſterna*, a place thirty mile from *Rome*, and others fifty mile, as far as the *Forum* of *Appius*. At *Rome* he was permitted to lodge by himſelf with a ſoldier for his guard: after he had been there three days he deſired the chiefs of the *Jews* would come to him. He told them the occaſion of his journey and appeal, which was not to evade the puniſhment of any real crime, or to accuſe his nation, but to free himſelf from thoſe perſons who had ſworn his ruin, and deſigned to effect it by the ſpecious forms of law. The *Jews* told him they had received from *Judea* no complaints againſt him, but only a report that he was of an upſtart ſect that met with oppoſition every where, and that they ſhould be glad to hear him diſcourſe upon that ſubject. A day was appointed for it, and the *Jews* flocked in great numbers to the place of his confinement. He ſhewed them evidently, that *Chriſt* was the *Meſſias*, whom the Patriarchs had with longing vows expected, and whom the Prophets had foretold ſo clearly. Some were convinced of this truth; others remained incredulous, which obliged him to reproach their hardneſs of heart, and carry to the *Gentiles* that light to which they ſhut their eyes.

3. He was ſoon brought before the tribunal of *Ceſar*, and abandoned by all his friends, that could any way be an aſſiſtance to him. Only *Luke* was his inſeparable companion in all his

his dangers. Divine aid was preſent when human means were wanting, and delivered him out of the jaws of that blood-thirſty lion the emperor. However, he was ſent back to his priſon, from whence he writ a letter to *Timothy*, to conjure him by *Chriſt* the judge of all mankind, to reſiſt with the utmoſt vigour *Philetus*, *Hymeneus* and other enemies to truth; and relating the circumſtances he was under, deſires him to come to *Rome*, and bring *Mark* with him for a companion. He writ a letter likewiſe to the *Epheſians*, wherein he congratulates with them for their happy change, that from being dead to ſin, and eſtranged from the promiſes of God, they were become living members of *Chriſt* and citizens of the holy Church; therefore he earneſtly entreats them to lead lives worthy of their vocation, and be careful of preſerving an unity of ſpirit, as they are members of one body, as there is but one Lord, one Faith, one Baptiſm; then proceeds to lay down rules of wives obedience to their huſbands, and huſbands love to their wives; of the duty of children to their parents, ſervants to their maſters, *&c.* and finally refers them to *Tychicus* the bearer to learn from him the ſtate of his affairs. *Timothy* ſet out for *Rome*, and *Tychicus* returned thither after he had delivered his letters.

4. The Apoſtle was often brought before different courts of judicature: this proved an advantage to the faith, for the learned and juſt defence he made in all of them, gave new ſtrength and vigour to the *Chriſtians*. Even *Nero*'s

Nero's licentious palace had its ſaints; who with an eaſy greatneſs ſupported the dignities conferred by *Ceſar*, and carried with a profound humility the Croſs of *Chriſt*. Among theſe *Baronius* reckons the martyr *Torpetes*, whoſe name is inſcribed in the Martyrologe for the 17th of *May*; and S. *Chryſoſtom* mentions *Nero*'s cup-bearer as honoured with S. *Paul*'s ſalutation. The *Philippians* had ſent by their Biſhop *Epaphroditus* all things neceſſary to ſupply S. *Paul*'s wants in priſon, therefore he now returns them thanks, tells them he hoped to ſee them ſoon with his beloved *Timothy*, and in the mean time ſent them back their Biſhop, who had lately recovered of a dangerous ſickneſs. He writ to the *Coloſſians* (inhabitants of *Coloſſe*, now *Chonos*, an ancient city of the leſſer *Aſia* in *Phrygia*, ſituated upon the river *Lycus*, not far from the place where it runs into the *Meander*, and near to *Hierapolis* and *Laodicea*) to draw them from a falſe devotion that made no great account of *Chriſt*, but gave the preference to the Angels. And at the ſame time writ to *Philemon*, a *Coloſſian* of quality, a particular letter to excuſe the bearer *Oneſimus* that had run away from him; letting him know that he would be reſponſible for any thing *Oneſimus* might owe him, or have wronged him in; that he was loth to part with his ſon, that he had begot to *Chriſt* in his bonds, and had been ſo very ſerviceable to him in the time of his impriſonment. The *Jews* and the *Galatians* (inhabitants of a province in leſſer *Aſia*, now called *Chiangari*) much about the

ſame

ſame time were honored by his epiſtles. In that to the *Jews* (or *Hebrews*) he exhorts them to conſtancy in the perſecutions they ſuffered from them, who were ſtill ſuperſtitiouſly addicted to the law, not conſidering that ſhadows diſappear in open day, and that the types and figures of the *Moſaic* diſpenſation muſt vaniſh at the preſence of the reſplendent light of *evangelical* truths. In that to the *Galatians* he ſharpens his ſtile, and with a pious rigour, and wholſom ſeverity, reprimands them for adding the ſlavery of the law, to the liberty of the Goſpel which they enjoyed before. S. *Peter* was now promoting that liberty in the weſtern parts of *Europe*. It is not certain in what place preciſely: but it is an undoubted tradition, that not only the Churches of *Italy*, but alſo of *Spain*, *Gaul*, *Britain*, *Sicily* and *Africa*, were founded by him and his diſciples he ſent thither.

5. The epiſtle to the *Hebrews* was ſoon tranſlated into *Greek* by *Clement* I. or by S. *Luke* the Evangeliſt, who writ his Goſpel from the accounts given him by thoſe who had been converſant with our Saviour in the fleſh; his deſign in this, was to root up the errors which ſome heretics had ſowed in their ſham-goſpels; to paint the laborious life of the Son of God; and deliver to poſterity many paſſages relating to his birth, miracles and preaching, omitted by the other Evangeliſts. He addreſſes this work to one *Theophilus* a perſon of diſtinction; as alſo his *Acts of the Apoſtles*, ſo called, becauſe it contains their tranſactions at *Jeruſalem* and *Judea* for about a dozen years after our Saviour's

Saviour's Aſcenſion: after which he continues his hiſtory with the travels and actions of S. *Paul*, till the end of his two years confinement at *Rome*. His way of writing is exact and accurate, his ſtile polite and elegant, ſublime and lofty, yet clear and conſpicuous, flowing with an eaſy grace and natural ſweetneſs, admirably adapted to an hiſtorical deſign, all along expreſſing himſelf in a vein of purer *Greek*, than is to be found in the other writers of the word of God; tho' the ſtile is ſometimes allayed with a tang of the *Syriac* and *Hebrew* dialect. His deſcriptions are exactly delineated; and his words, according to S. *Jerom*, are ſo many cures of a languiſhing ſoul. He crowned all his excellencies of hiſtory, eloquence, phyſic, painting, *&c.* by laying down his life in *Bithynia* (long after this) at 84 years of age, as a faithful martyr of that Goſpel, which he had both preached and publiſhed to the world.

Of CHRIST 59 *to* 66. *Of* NERO 5 *to* 12, 13. *Of* PETER 17 *to* 24.

1. THE emperor had laſt year taken from her huſband's bed a young lady called *Poppæa Sabina*, who wanted no accompliſhment but that of modeſty. She had inſinuated herſelf ſo well into his affection, that he was upon terms to deny her nothing. What her ambition aimed at was a ſolemn marriage with him, and therefore exaſperated his ſpirits againſt his mother, whoſe authority ſtood in the way, by all imaginable methods. Sometimes ſhe

would rally this prince as a boy under the rod and ferula, and tuition of *Mamma*; othertimes would be plying his ears with ſtories of her conſpiring againſt his life. The courtiers ſeconded her, and this made the emperor reſolved anew of ſhaking off this reſtraint to his darling enormities. Poiſon had been thrice tried without effect; the project of drowning her, as by chance, miſſed ſucceſs: ſo at laſt a bare-faced murther was concluded upon. There wanted not a pretext however, for a certain perſon dropt a dagger at his feet, and pretended a command from *Agrippina* to diſpatch him. The horror of this parricide put his ſoul continually upon the rack amidſt his pleaſures, often confeſſing that he was haunted by his mother's ghoſt, that the infernal furies laſhed him with their whips, and ſometimes ſeared his ſkin with their burning torches. He was pelted too, frequently, by lampoons and paſquils, two of which you have, as follow:

Who dares deny the mighty Nero *ſprung*
From great Æneas's *loins? The one when young*
His father on his ſhoulders *ſav'd; the other,*
By head *and* ſhoulders *carry'd off his mother.*

Three princes ſlew their mothers: our's alone,
His mother and his miſtreſs kill'd in one.

Quis negat Æneæ magna de ſtirpe Neronem?
Suſtulit hic patrem, ſuſtulit ille matrem.

Νέρων Ὀρέστης, Ἀλκμαίων μητροκτόνοι,
Νεόνυμφον Νέρων ἰδίαν μητέρ' ἀπέκτεινεν.

Notwith-

Notwithstanding this, upon his arrival at *Rome*, he had the acclamations of the people, and the congratulations of the Senate for his safety. * In this juncture S. *Paul* was set at liberty, and preached the faith in different provinces. S. *Chrysostom* mentions *Spain* for one of them. *Gaul* and *Great Britain* pretend to the same honour; but these traditions being contested, I shall not insert them in this history, which is desirous to shine only in the native lustre of truth, and not seek for the borrowed ornaments of conjecture and uncertainty. *

2. About this time it is thought that S. *Barnabas*'s apostolical labours were crowned with martyrdom at *Salamis* in *Cyprus*. There is still extant an epistle that bears his name: but this, and the *Pastor* of *Hermas* (a supposed contemporary writer) being much contested, I shall put down part of their writings in the notes, with what has been produced for, and against their authority. *

3. *Festus* dying, and the new governor *Albinus* being not yet arrived in *Judea*, *Ananus* the High Priest, a *Sadducee* of a turbulent undertaking and bloody spirit, laid hold of this occasion to put to death S. *James* the Bishop of *Jerusalem*. By his authority, the *Sanhedrim* assembled together, and condemned S. *James* as an impious person to be stoned by the people. He was brought to the pinnacle of the temple, where with a loud voice he preached the Divinity of *Christ*, and his coming to judge the world, in the last dreadful day. This enraged the *Sadducees* so far, that they flung him

down with a violent fury; a Fuller with his club gave the concluding ſtroke, and compleated that death, the fall had begun. Even the enemies of his religion were admirers of the holineſs of his life, of his perpetual virginity, his uſual abſtinence from fleſh and wine, and his conſtant kneeling at prayer, which had made his knees hard and brawny like a camel's hide. *Joſephus* aſcribes the deſtruction of *Judea* to the injuſtice of his death. The more moderate ſort of *Jews* complained of it, and *Agrippa* depoſed *Ananus* for ſo capital an offence. S. *James* writ the firſt canonical epiſtle, wherein he ſhews that faith is inanimate and dead without the ſoul and life of it, good works: tells them that their diſcourſe ſhould be plain, ſincere and not mingled with oaths, recommends prayer and confeſſion of ſins, and gives directions to the Presbyters of the Church to pray over the ſick and anoint them with oil in the name of the Lord. *Luther* had the impiety to reject it as a letter of ſtraw, but the ancient fathers eſteemed it all over gold, and a part of that heavenly treaſure the holy Scripture.—*Simeon* was conſtituted Biſhop of *Jeruſalem* in his place.

4. S. *Mark* the Evangeliſt, from the year 43 had employed his talents in *Libya* and *Egypt*, and now in its capital *Alexandria* ſo happily as to enlighten the inhabitants minds with the knowledge of the goſpel, and inflame the breaſts of numbers there, even to the ſtrict obſervance of its counſels. This enraged the unbelievers ſo far as to attempt upon

upon his life, which he now ſaved by retiring from thence, and leaving *Anianus* his Coadjutor; but ſix years after, in one of his paſtoral viſits there, he fell into their hands as he was celebrating the divine myſteries, when they clapped a rope about his neck, and dragged him through ſharp and cragged places, bruiſed and tore his body to pieces till he expired. The Churches he founded at *Alexandria* and in *Egypt*, and particularly the Monaſteries of both ſexes were compoſed of patterns of the moſt rigid virtue. They ſhared the goods of fortune in common, and baniſhed propriety by a voluntary poverty; all their wealth conſiſted in the contempt of it, and the ornaments of the ſoul were all their riches. There were no exquiſite diſhes, no nice cookery, and high ſauces at their tables; they had barely enough to ſatisfy nature, and their ſtudies and labours gave a reliſh to their food. By this means their heads were kept clear and unclouded, their faculties awake and ſprightly, and capable of entertaining themſelves with the hidden ſenſes of the divine Scripture, with the joys of eternity, the beauty of the heavenly ſpirits, and the boundleſs glories and immenſe goodneſs of their Author. From their ſtudies they went to their prayers, and from their prayers returned back to their ſtudies; if a moderate recreation, or neceſſary affairs interrupted any of their devout actions, even then it may be truly ſaid, that they only left God, to follow God. They conſecrated their bodies to him by a willing chaſtity, and kept the motions of the fleſh in ſuch an entire obedience to the

dictates of reaſon, that the abſtaining from carnal pleaſures were no longer temptations, no longer violences to nature. Beauteous young ladies contemned the world that followed them, and rejected the offers of an earthly marriage, that they might offer up an unſpotted virginity to their heavenly Spouſe. Other provinces had in theſe times their religious houſes; but *Egypt* was celebrated for them in a ſpecial manner. And, in effect, religious women are to this day called *Nuns*, from the *Egyptian* word *Nonnah*.*

5. Our *Britain* then rivalled the piety of *Egypt*: the *Roman* legions had frequently been tranſported thither, and S. *Peter* made uſe of thoſe occaſions either of coming over himſelf, or of ſending apoſtolical miſſioners in his place. The princes of the country were too deeply engaged in domeſtic embroils, and in their quarrels with the *Romans*, to oppoſe the progreſs of the Goſpel. Moſt of the northern part of *Britain* had held out againſt the *Romans*; but *Caractacus*, king of the ſouthern part, after having generouſly ſtruggled for the liberty of his country, was betrayed by *Cartiſmandua* queen of the *Brigantes*, (who ſided with the *Romans* to be quit of her huſband *Veruſius*) delivered up priſoner, and carried to *Rome*, to grace the triumph of the emperor *Claudius*. There he ſuſtained his dignity in diſtreſs with that greatneſs of mind and civility at once, that *Claudius* ſent him home a tributary prince and ally. To him S. *Joſeph* of *Arimathea*, who had been forced out of his native land for adhering to the doctrines of *J. Chriſt*, whom

whom he had buried, is ſaid to have addreſſed himſelf, telling him how he came thither to preach the doctrines of a crucified *Jeſus*, whom the *Jews* had out of malice unjuſtly condemned to death. *Caractacus*, who probably might have been acquainted with S. *Joſeph* at *Rome*, tho' he would not give into his religion, yet not unmindful of what he had ſuffered himſelf, allotted for him and his companions, 11 or 12 in number, a certain portion of land at *Glaſtenbury* in *Somerſetſhire*. There they erected a monaſtery, embraced the moſt perfect ſtate of religion, and were ſo entirely taken up with the delights of an aſcetic life, that nothing was to divert them from it, but the good of their neighbour. Their lives were ſo many leſſons to piety, and their ſermons replete with ſo many authentic proofs of the doctrine they preached. This monaſtery in ſucceeding ages was endowed with large revenues, and ſo fruitful of ſaints, that it is to be doubted if the *Chriſtian* world can produce its equal. Kings and princes have always had it in the higheſt veneration, and made frequent pilgrimages to pay their vows to ſo ſacred a place.

6. About this year S. *Lazarus* died. He was exiled from his native ſoil (in 42) with his ſiſters *Martha* and *Magdalen* for being ſervants to *Jeſus Chriſt*. In this baniſhment they every day made advances towards the heavenly *Jeruſalem*. *Martha* ſoon followed her brother thither. *Magdalen* retired into a ſolitary grot at *Baume* in the ſouthern part of *France*; where having ſpent thirty years in the contemplation

of heaven, ſhe went thither to take a full poſſeſſion of thoſe joys of which ſhe had here received a foretaſt. Her body lies in this grot which belongs to the *Dominicans:* who are not wanting to keep this ſacred treaſure with due reſpect, and emulate the mortification of this fair penitent. *

7. The Goſpel made a great progreſs in the capital city of the world, and the faithful enjoyed a perfect calm, when all on a ſudden divine providence permitted a ſtorm to riſe to try the conſtancy of their faith. *Nero* had an ambition of calling the city after his own name, and thinking the narrow ſtreets and antiquated buildings unworthy his imperial majeſty, was reſolved to ſet it on fire. Whilſt *Rome* was in flames, he went to the top of a tower, at *Antium*, now *Nettuno*, dreſt like a comedian, played the burning of *Troy*, and feaſted his inhuman ſight with a ſpectacle which could not but draw tears from all perſons eyes, and touch the hearts of every beholder. The fire laſted 6 days together, and of 14 wards or quarters of the city only 4 eſcaped. It is impoſſible to conſider the waſte and ravage it made: thouſands of perſons were loſt in it, and the magnificent temples of the gods, the triumphal arches, pyramids, columns, and all the other trophies and ſpoils of conquered nations were reduced to aſhes. He thought to diſcharge himſelf from the imputation of ſo horrid a crime by caſting the odium of it upon the *Chriſtians.* A great number of them periſhed on this account by torments that moved the compaſſion

of

of their very enemies. For every body knew that the emperor was author of the crime as well as the puniſhment. Some were covered with the ſkins of wild beaſts, to be baited and torn in pieces by ravenous dogs. Others were anointed with gum, roſin, wax and other combuſtible matters, had a ſtake put under their chins, to keep them from bending, then were ſet afire, that they might ſerve for torches and flambeaux to expel the evening darkneſs, according to that of *Juvenal:*

Death was their doom, on ſtakes impal'd upright,
Smear'd o'er with wax, and ſet on fire to light
The ſtreets, and make a dreadful blaze by night.

8. He was not content to puniſh them at *Rome*, but put out his proclamations againſt them every where. *Gervaſius* and *Protaſius*, *Nazarius* and *Celſus*, *Vitalis*, *Urſicinus* and *Valeria* ſuffered at *Milain* and *Ravenna*. The names of the greateſt part of the other martyrs are blotted out of the annals of fame by the envy of *Diocleſian*, but are preſerved in heaven, and tranſcribed in the book of life. Thus the firſt perſecution was begun by the moſt finiſhed prodigy of wickedneſs: but we glory, ſays *Tertullian*, in being firſt devoted to deſtruction by ſuch a monſter; for whoever is acquainted with that enemy to all goodneſs, will have the greater value for our religion, as knowing that *Nero* could hate nothing exceedingly, but what was exceedingly good. *

9. *Plautius*

9. *Plautius Lateranus*, *Seneca*'s nephew *Lucan*, and probably *Seneca* himſelf, were dipt in *Piſo*'s conſpiracy againſt the emperor, and put to death for it. Succeeding ages changed *Lateranus*'s houſe into a Church, to this day called *S. John Laterans.* It is very likely *Seneca* was acquainted with S. *Paul*; but as for the letters that go under their names, they contain groſs anacroniſms and other things unworthy of the doctor of nations and the moral philoſopher.

10. At *Jeruſalem* the ſolemnity of the Paſſover, which happened the 8th of *April*, was attended with frequent prodigies. A cow that was deſtined a victim for the ſacrifice, brought forth a lamb at the altar. In the dead of the ſucceeding night ſo great a blaze of light appeared in the ſkies, that for the ſpace of half an hour it ſeemed broad day. The eaſtern brazen gate of the temple, which twenty men were ſcarce able to ſhut, burſt of itſelf wide open. The 21ſt of *May* in the duſk of the evening, fiery chariots, armies and embattled ſquadrons were beheld in the clouds. On the Feaſt of Pentecoſt, a confuſed noiſe diſturbed the prieſts devotions in the interior Temple, and then a lamentable voice cried out; *Let us depart, let us depart from hence.* Theſe ſigns were the forerunners of the *Jewiſh* calamities, and portended the deſtruction of that unhappy nation, which happened ſoon after. For,

Of

Of CHRIST 66. *Of* NERO 12, 13. *Of* PETER 24.

1. THEY who thus long had only murmured and complained of the hard uſage they met with from the cruelty and avarice of their governors, now break into open rebellion againſt *Florus*, *Albinus*'s ſucceſſor. He had ſeized upon the ſacred treaſure of the temple, and took from thence ſeventeen talents: this occaſioned variety of paſquinades; one of them, that touched him moſt, was the begging alms about the ſtreets in his name. Their moſt ſubmiſſive excuſes could not allay his deſire of revenge; to gratify which he gave orders to the ſoldiers to plunder the market-place, and kill all they met in the way. The chief nobility of the town were brought before him; ſome of them were enrolled in the order of *Roman* knights, but being *Jews* by extraction, *Florus* cauſed them to be whipt, without having regard to their quality. This cauſed a popular inſurrection, which king *Agrippa* endeavoured to quell, perſuading them to wait with patience the arrival of a new governor. The people, inſtead of thanking him for his wholſom advice, affronted and pelted him with ſtones, inſomuch, that he was forced to fly out of the city for ſecurity. The factions encreaſing, their number formed a body together, and headed by *Eleazar* attacked a fort called *Maſſada*, wherein was a *Roman* garriſon, took it by ſtorm and put them all to the ſword. *Agrippa* ſent three thouſand ſoldiers

diers to put a ſtop to the tumults in *Jeruſalem*; but the factious party prevailing, they burned *Agrippa*'s palace, the High Prieſt's houſe, the archives where all the public regiſters were depoſited, and, dragging *Ananias* the High Prieſt and his brother *Ezechias* out of one of the ſinks where they had hid themſelves, they murdered them both, and put to the ſword a garriſon of *Roman* ſoldiers, after capitulation and promiſe of quarter.

2. The ſame day, and, as it is thought, the very ſame hour, the *Gentiles* that inhabited the city of *Ceſarea*, ſlew the *Jews* there, to the number of twenty thouſand. All *Paleſtine* was engaged in this civil war, and there was ſcarce a little village but was divided into two parties, the *Syrians* and the *Jews*, without giving one another quarter. In theſe diſorders thirteen thouſand *Jews* periſhed at *Scythopolis*; two thouſand five hundred in *Aſcalon*, in *Ptolemais* two thouſand, and fifty thouſand in *Alexandria*. *Ceſtius*, preſident of *Syria*, entered into *Paleſtine* with a powerful army, ravaged the country, and ſacked or burned all the towns in his way, among which was *Joppe*, where eight thouſand *Jews* were deſtroyed. Thence he ſet forward to lay ſiege to *Jeruſalem*; but miſſing his ſtroke he turned back, and the *Jews* cut off ſix thouſand men in his rear, took his baggage, arms, and the engines he had prepared for the ſiege, which afterwards were ſerviceable to them in the defence of *Jeruſalem*. *Nero* receiving an account of this in *Achaia*, ſent *Veſpaſian* to force the ſeditious to their duty. The *Jews* made great

great preparations for their defence, elected *Ananus*, the father of *Eleazar* their general, High Prieſt, that he and *Joſephus Gorion* might govern, and provide for the common good. The *Chriſtians* foreſeeing the calamitous circumſtances *Jeruſalem* was like to fall under, and mindful of the advice our Saviour gave when he converſed on earth, abandoned this criminal city, and ſought their habitations in *Pella* and other places on the farther ſide of the river *Jordan*.

3. The Apoſtles S S *Peter* and *Paul*, who had foretold the now approaching tragedy of the *Jewiſh* nation, deſcending even to the particulars of the famine, returned to *Rome* to comfort the *Chriſtians* there, and oppoſe the ſpreading errors of *Simon* the magician, who had gained a ſtrange aſcendant over the emperor, by being ſo well verſed in his darling ſtudies of magic. His turning himſelf into different ſhapes, and the other wonders which he ſeemed to perform by the illuſions of this abominable art, made way for his more abominable doctrine, which magnified all ſorts of impurity, even thoſe that are againſt nature, and taught it lawful for all women to proſtitute their bodies, and be common to every one. S. *Peter* often diſputed with him, but he was bound too faſt by the charms he made uſe of, and too deeply engaged in the ſervice of hell to repent. At length the Prince of the Apoſtles confounded him whom he could not convert: for this magician appointing a day to mount the ſkies in the preſence of the emperor and the people of *Rome*, he was by the devil's aſſiſtance, carried up to the clouds,

when

when S. *Peter* made this new *Icarus* fall headlong down by the efficacy of his prayer. The wounds he received from the fall, joined with the diſgrace of it, ſoon put an end to his life, and freed the Church from ſo formidable an enemy. He left ſucceſſors of his impiety behind him, and was outdone by the impurity of the *Nicolaits* his contemporaries. Some refer their original to *Nicolaus* one of the ſeven Deacons: the fathers are divided upon this point, and I ſhall not undertake to determine it. S. *Peter*, about this time, wrote his ſecond letter, as a ſpiritual antidote againſt this unchaſt doctrine of the fleſh. S. *Jude*'s Epiſtle is much upon the ſame occaſion, and often in the very ſame words.

4. The emperor's lewd life correſponded exactly with the deteſtable leſſons of his magician; he violated the chaſtity of the *Roman* matrons, and gloried more in the deflowring virgins than in conquering armies. At his court the name of chaſtity was odious, and therefore the Apoſtles, who extolled the virtues of it, could not but incur his indignation. He loſt his favourite magician by the prayers of S. *Peter*: and the perſuaſions of S. *Paul* wrought upon one of his miſtreſſes to fly his wanton embraces, and adhere to the unſpotted purity of the goſpel: for which they were both caſt into the *Mamertin* dungeon at the foot of the capitol.

Of

Of CHRIST 67. *Of* NERO 13, 14. *Of* PETER 25. *Of* LINUS 1.

1. THERE they had lain almoſt nine months, when the ſentence of death was pronounced againſt them. The faithful were loth to be deprived of their Paſtor, and therefore intreated S. *Peter* to make his eſcape out of the priſon, and city, and ſave himſelf elſewhere. There was no great hazard in the attempt, ſince he was favoured by *Proceſſus* and *Martinian* the keepers of the priſon, and 47 ſoldiers of the guard, who were all converted by the Apoſtles, and chriſtened in a fountain of water that ſprung up miraculouſly in the dungeon, and remains to this day without diminiſhing or increaſing. Yielding at laſt to their holy violence and going out of the city, he met our Saviour, and aſked him where he was a going, to whom the Son of God replied: I am going to *Rome* to be crucified again. The Apoſtle underſtood his divine Maſter's will by this, and returned back to priſon. Before the Apoſtles were put to death, they were tied faſt to two pillars and whipt; the crime of impiety was laid to their charge, and therefore S. *Paul*, tho' a citizen of *Rome*, received this diſgraceful puniſhment as well as S. *Peter* that was a ſtranger. However they were diſtinguiſhed in their death; for the Head of the Church was crucified, and the doctor of nations beheaded; who converted three of the ſoldiers that led him to martyrdom, and made them

them partakers of it. From his neck milk guſhed out in abundance; after his head was divided from his body, it made three bounds upwards, and as many fountains, called the *Salvian* ones, ſprung up, which remain to this day as ſacred monuments of his paſſion. S. *Peter* was crucified, and he deſired it might be with his head downwards, that even in death a diſtinction might be made betwixt the Maſter and the ſervant. Thus the 29th of *June*, theſe glorious Saints finiſhed their courſe, nor could death ſeparate thoſe whom the functions of Apoſtleſhip had ſo cloſely united. Their tombs remained inviolate in all the heats of perſecution, and in every age devotion has brought pilgrims of all ſtates and conditions thither. Kings and emperors have come to kiſs the feet of thoſe ſervants of *Chriſt*, who for his ſake appeared ſo contemptible when alive; and laying aſide the pomp and greatneſs of majeſty, have with bended knees been humble ſuppliants before the ſhrines of the fiſher and tent-maker, whoſe pictures were drawn, and preſerved by the faithful in remembrance of their benefactors, at leaſt 250 years afterwards.

2. *Linus*, a native of *Volterra* in *Tuſcany*, and the ſame mentioned by S. *Paul* in his 2d Ep. to *Timoth.* c. 4. v. 21. ſucceeded S. *Peter* in the government of the univerſal Church, at a time when *Nero*'s perſecution was at the higheſt. His own domeſtics, *Torpetes* and *Evellius*, with many others, ſuffered under it. *Lucina* and *Perpetua* ladies of the firſt rank were officious in paying the laſt rites to their memory,

and

and burying them, and received the crown of martyrdom for their reward. His cruelty extended itſelf to diſtant countries, and the moſt exquiſite torments were invented every where to make the *Chriſtians* revolt from their faith; but while he thus waged war with heaven, his generals in different provinces threw off their obedience to him, which obliged him to think rather of defending his ſovereignty, than of abuſing it by tormenting the faithful.

3. *Veſpaſian* entering *Paleſtine*, laid all the country waſte, and ſpared neither man, woman nor child. In the city of *Aſcalon* alone, he put ten thouſand *Jews* to the ſword. After a ſiege of two months he took the ſtrong town of *Jotapata*, forty thouſand were killed in it, and twelve hundred taken priſoners, of which number was *Joſephus* the hiſtorian. In *Japha* he killed fifteen thouſand, and eleven thouſand ſix hundred *Samaritans* in the attack of *Garizim*. In concluſion, all *Galilea* the ſtrongeſt province of the kingdom was ſubdued by his victorious arms, and became a theatre of blood and ſlaughter; thoſe who eſcaped with life, loſt their liberty, and others, to ſecure both, took refuge in *Jeruſalem*.

4. That city was miſerably torn in pieces by different factions: the new-comers increaſed the diſorders there, rifled the inhabitants, and choſe by lot one *Phanus* an ignorant fellow of a baſe extraction for High Prieſt. *Ananus* willing to maintain his poſt, had frequent ſkirmiſhes with theſe ſtrangers (who called themſelves the *Zealots*) and always came off with ſucceſs. They

had been entirely defeated, had not one *John* of *Giſcala*, a great ſtickler in appearance for *Ananus*'s party, and ſworn of his privy-council, betrayed all his ſecrets, and ſpread a rumor abroad, that he had contrived to give up the town to the *Romans*. To prevent this they called in the *Idumeans*; who committed all manner of violence and diſorder with ſo little remorſe, that one might juſtly ſay, they had extinguiſhed all the ſoftneſs of human nature, and were fleſhed in blood and cruelty. Twelve thouſand of the nobility and a world of vulgar citizens periſhed in the common ſlaughter: but their main buſineſs was to wreak their malice upon the High Prieſts: which they did by cutting off their heads ſo ſoon as they found them, and then trampling upon their bodies. *Ananus* the High Prieſt, who had put S. *James* to death, and *Ananus*'s ſucceſſor *Jeſus* were of this number, whom they made ſport with as they lay in the agonies of death, the one for an harangue he had made upon the wall, and the other for his popularity, and forbid them the rights of burial, which the *Jewiſh* laws, out of a reverence to the dead grant even to executed criminals.

5. After the horrid butchery of *Ananus* and *Jeſus* (as aforeſaid) the common people were treated at the rate even of the worſt of beaſts, both by the *Zealots* and *Idumeans*; who cut them to pieces as faſt as they found them: but for men of quality, and thoſe that were in the vigour of their youth, they kept them only in cuſtody; in hope, that for the

ſaving

ſaving of their lives they might be brought over to their party: but they choſe rather to dye every man of them, than to join in a conſpiracy with traytors againſt their native country. And death was the leaſt part of their miſery too; for it was brought on with the moſt exquiſite of torments: and when the bodies of men were torn and mangled with ſcourges till they were all over ulcers, and could hold out no longer, they had recourſe to the ſword, for the finiſhing of the work: thoſe that they took up in the day, were crowded into priſons at night, and as any of them died there, their bodies were thrown out to make room for more, and the next comers to be ſerved after the ſame manner. Theſe horrid maſſacres put the people in ſuch a dread, that they durſt not own ſo much as a ſigh or a tear for the loſs of their friend, or any ſort of funeral rites for the neareſt relations they had in the world: nay, they durſt not ſo much as weep or mourn in their own houſes and chambers, without ſearching all the holes and corners firſt, to be ſure that no body was within hearing: for humanity was ſo dangerous a crime, that it was death even to ſhew a tenderneſs for the memory of thoſe that were gone. All they could do, was now and then in the dark, and by ſtealth, to caſt a handful of earth or two upon the body: tho' ſome few were ſo bold as to venture upon it in the day too. This perſecution coſt the lives of twelve thouſand men of the firſt quality.

6. Theſe blood-thirſty monſters began now to be almoſt ſurfeited with this bare-faced, cut-

throat way of murder, and had the confidence to ſet up a mock-court of juſtice, and to do the ſame thing over again under a form of law and equity. There was one *Zachariah* the ſon of *Baruch*, a man of the firſt rank; a friend to all good men, and an enemy to the wicked: a man in ſhort of great authority and virtue, and wealthy over and above. This *Zachariah* was looked upon by the *Zealots*, as a man ſo dangerouſly popular, that they themſelves could not be ſafe, they thought, without removing him: ſo they reſolved to take away his life, or which was all one, to put him upon his tryal for it. To this purpoſe they called together ſeventy of the better ſort of people, under the name of judges; but without any ſemblance of a commiſſion to authoriſe them. This pretended court being met, the *Zealots* exhibited a formal charge againſt *Zachary*, for being in a conſpiracy to betray *Jeruſalem* to the *Romans*, and treating about it with *Veſpaſian*. There was not the leaſt colour either of a proof, or ſo much as any inducement to the believing of it; but the *Zealots* ſaid it was ſo, and therefore it muſt be ſo.

7. *Zachary* perceiving manifeſtly that his life was at ſtake, and that the whole menage was a cheat (for he had nothing to do with *Veſpaſian*) he gave himſelf without more ceremony for loſt: but ſtill in the abandoned ſtate of his deſpair, he governed himſelf in his defence with a ſerenity of mind and freedom of ſpirit, well becoming a man of honour and virtue. He began with contemptuous reflections upon

upon the ſhameful practices and pretences of his accuſers; and ſo proceeded to the evident calumnies and inconſiſtences of their ſuggeſtions; briefly laying open the vanity of all their objections, and turning their arguments in their own faces, ſetting forth in order the whole courſe of their iniquities; and complaining by the by of the troubled ſtate of things. This generous and daring behaviour of *Zachary* tranſported the *Zealots* into ſo malicious a rage, that they had certainly murdered him upon the place, if it had not been to keep up the credit of their pretended judicature; by putting it to the experiment, whether their new judges would venture their heads or no upon ſo dangerous a point of juſtice. When it came to the iſſue, the whole court pronounced the priſoner innocent, without ſo much as one man of the ſeventy, that did not chuſe rather to run the hazard of his own life, than to deſtroy ſo good a man by a ſentence againſt all conſcience and equity. This judgment of acquittal put the *Zealots* into ſuch an uproar, that they were all raging mad at the judges for being ſuch blockheads as not to underſtand to what end they were ſet there. Upon this, two of the rankeſt ruffians of the crew fell outrageouſly upon *Zachary*, and murdered him in the middle of the Temple with this inſolent raillery in their mouths: [*Now, ſays one of them, we have given you our diſcharge too, and you are much ſurer of this than you were of the other.*] caſting the body at the ſame time down the precipice under the Temple. As to the judges

their lives were ſpared, and their puniſhment only a judgment of infamy, to be beaten out of the Temple with the flats of ſwords. By this means there were diſperſed up and down ſo many eye-witneſſes of the ſlavery of the capital city at that time. I have mentioned this *Zachary*'s exit thus at large, becauſe very probably he is prophetically mentioned by our Saviour, *Matth.* xxiii.

8. The *Idumeans* themſelves were diſguſted at this way of proceeding, and therefore ſetting near two thouſand priſoners at liberty they left the city, at which the *Zealots*, who were kept in ſome ſort of awe by them, now without any reſtraint of ſcruple, perſecuted to the utmoſt extremity every perſon of honour and virtue. Nothing then was heard but curſes and imprecations on one ſide, and ſhrieks and groans on the other; blood, rapine, pillage, with unnatural luſts, perpetrated in the face of the Sun, were in every corner of the city, which now ſeemed to be the ſhambles and ſlaughter-houſe of men inſtead of beaſts; the Temple appeared like a lake of blood, and the ſacred altar, to which even the *Gentiles* and *Barbarians* paid an awful reſpect, was beſmeared with human gore, and polluted with the unburied carcaſſes of ſlaughtered citizens. Theſe were the heavy puniſhments they ſuffered, which yet were light in compariſon of thoſe, divine vengeance inflicted on them afterwards, when it determined utterly to exterminate and overturn ſo ungrateful and diſobedient a people.

Of

Of CHRIST 68, 69. *Of* NERO 14. *Of* GALBA 1. *Of* OTHO 1. *Of* VITELLIUS 1. *Of* VESPASIAN 1. *Of* LINUS 1, 2.

1. VINDEX the beginning of *March* in *Gaul*, and *Galba* the 3d of *April* in *Spain*, took arms againſt *Nero*, who upon hearing this ungrateful news, firſt thought to have recourſe to flight or poiſon, then was for going ſuppliant to *Galba*, to ſtop him by his promiſes and intreaties, and next moment again for begging pardon of the people in public; but after all could reſolve on nothing. He appeared an execrable monſter to all mankind, on the account of his barbarity and laſciviouſneſs. His common debauches were beyond number, but the grounds he gave the world of ſuſpecting inceſtuous dealings with his own mother, and his public taking to wife one of his own ſex with all the rites and ceremonies of a lawful marriage, rendered him univerſally odious. He poiſoned his conſort *Octavia*, the emperor *Claudius*'s daughter, and her brother prince *Britanicus*; his mother, preceptor, and the beſt part of the *Roman* ſenate fell by his fury; and his darling miſtreſs, *Poppea Sabina*, died with a kick he gave her, when ſhe was big with child. To ſay he was bloody, barbarous, inhuman would be little: all is ſummed up in a word, when I call him *Nero*. He fled to avoid the indignation of the people, and lay hid ſome time in a grot four miles from *Rome*,

but finding himſelf upon the point of being diſcovered, he killed himſelf by the aſſiſtance of his eunuch *Epaphroditus*. He was unworthy of a death from nobler hands: and he could not have a more infamous executioner than himſelf. He died the 10th of *June*, after a long tyranny of 13 years and about 8 months.

2. *Galba*, his ſucceſſor, derived his pedigree from an ancient *Roman* family, and retained the rigid ſeverity of ancient *Rome* in his diſcipline and conduct. His perſonal good actions were nothing extraordinary, and his bad ones very few in number; but entirely giving himſelf up to be abuſed and flattered by three favourites, in whom vices of various natures impetuouſly raged, he was never his own man, but when his darling ſin of covetouſneſs exerted itſelf. This loſt him the affections of the ſoldiery, who were highly exaſperated at his refuſing them a donative, and ſaying that it was his cuſtom to chuſe out ſoldiers, and not to buy them. *

3. Imagining he was contemned for being childleſs, he adopted *Piſo* a young nobleman deſcended from *Craſſus* and *Pompey the Great*, but as yet had inherited nothing of thoſe illuſtrious families but their misfortunes. He received this honour with reſpect and moderation, and ſhewed that he rather deſerved than deſired to be emperor. *Otho* was incenſed at this adoption to that degree, as to form powerful cabals againſt *Galba*, by which he cauſed him to be ſlain the 15th of *January*, in the 73d year of his age and 7th month of his reign.

4. His

4. His ſucceſſor *Otho* did not long enjoy the fruit of his crime. The citizens of *Rome* hated him, obſerving that his libertine humor and reſemblance of inclinations with *Nero* were the firſt ſteps to his advancement; and the *German* troops, who had proclaimed *Vitellius* emperor, marched directly againſt him. He was worſted in a battle, and out of vexation the 16th of *April* in the 38th year of his age and 3d month of his reign ſtabbed himſelf; this laſt being the firſt action of his that was beneficial to the empire.

5. *Vitellius*, when a youth, was inſtructed in *Tiberius*'s infamous academy at *Caprea*, and therefore very dear to him. He was beloved by *Caligula* for his ſkill in chariot-driving, and by *Claudius* becauſe he delighted in gaming. His conformity of humor gained much upon *Nero*, and from all theſe princes he obtained very honorable employments, of which he acquitted himſelf in a different manner. In his proconſulſhip of *Africa* he governed with juſtice and a well-tempered ſeverity, as a ſervant to the public, and devoted to the uſe and benefit of the people, but in his inſpection of the *Roman* buildings, made no conſcience of ſtealing from the very temples of the gods. The ſovereign power he uſurped, ſerved to puſh him upon nauſeous and deteſtable exceſſes, and gratify the violence of his paſſions. Gutling was his main ſatisfaction, and his happineſs was confined within the compaſs of his palate. He made 4 meals a day, and at a feaſt had a pie alone that coſt him about 12000 *l.* and a dinner that did not amount to 5000 was held very cheap with him.

His

His cruelty rendered him as deteſtable as his gluttony deſpicable, inſomuch, that throughout the wide dominions of his empire ſcarce one could be found but either hated or contemned him.

6. *Veſpaſian* reflecting on the factions in *Jeruſalem* deferred the ſiege of it, that each might worry out his neighbor and periſh by one another's ſword. Mean time he took the other towns of *Judea*. Hearing of the revolt of *Julius Vindex* in *Gaul*, he reſolved upon the ſiege at laſt: but the news of *Nero*'s death breaking his meaſures, he ſent his ſon *Titus* to know *Galba*'s pleaſure in this affair. The changes in the empire, and *Vitellius*'s ſitting at the helm of it, gave a longer reprieve to the capital of *Judea*. The armies in *Meſia*, *Pannonia*, *Hungary*, *Syria* and *Judea* proclaimed *Veſpaſian* emperor. He declined the dignity at firſt, but afterwards accepted it by the perſuaſions of *Mucian* governor of *Syria*. *Vitellius*, receiving by *Veſpaſian*'s party his laſt overthrow, and hiding himſelf, was diſcovered by *Julius Placidus* the tribune of the people, and expoſed to their inſults with his veſtments torn from his back, and his hands bound behind him: after a long train of injuries and affronts, he fell by the repeated wounds of that fawning croud, who were uſed to follow his chariot-wheels with the higheſt acclamations of applauſe. His death happened in *December* in the 55th year of his age, and the *Roman* ſenate with one voice proclaimed *Veſpaſian*, who then reſided at *Antioch*. There one *Antiochus* who had renounced the *Jewiſh* religion,

gion, accuſed the other *Jews*, and, amongſt the reſt, his own father, of a plot to ſet the city afire. The populace upon this burned ſeveral foreign *Jews* on the theatre, and in a tranſport of paſſion deſtroyed all the circumciſed, who would not ſacrifice with the *heathens:* on which occaſion S. *Evodius* the Bp. of the place, and many others ſuffered martyrdom. S. *Ignatius*, who had been his coadjutor, ſucceeded him.

Of CHRIST 70 *to* 81. *Of* VESPASIAN 1 *to* 10. *Of* TITUS 1, 2. *Of* LINUS 4 *to* 12. *Of* CLETUS 1, 2.

1. THE *Jews* apprehended no danger from a foreign enemy, imagining that *Veſpaſian* would be too much taken up with the ſettling his affairs at home to embroil himſelf with the wars of ſo remote and diſtant a province. In this ſecurity, from all parts they reſorted to the paſchal ſolemnity, inſomuch that *Jeruſalem* was filled with above three millions of perſons. They were miſtaken in their politics: for, *Veſpaſian* concluding it neceſſary to make an example of theſe *Jews* to neighboring provinces, ſent his ſon *Titus* to beſiege the city. He encamped by mount *Olivet*, from whence the Son of God wept over this unhappy place, the image of whoſe future calamities he bore in his mind ſo lively impreſſed. The defence was as deſperate within, as the attacks were vigorous without. *Titus*'s perſon was often in danger, but providence protected him, and he puſhed

puſhed on the ſiege ſo briſkly, that in the ſpace of ſix days he was maſter of the two outward walls, and lodged himſelf at the foot of the third. The diſſenſions within occaſioned the loſs of their magazine of corn, which was ſufficient for many years; it took fire, and this accident was followed with a famine. A multitude of perſons fled out of the city to avoid this calamity; *Titus* cauſed them all to be crucified; their number was ſo great, that they could not find croſſes enough for the perſons, nor places for the croſſes, to uſe the expreſſion of *Joſephus*. Some fled to the *Romans*, obtained quarter, and had that fate delayed they could not ſhun. For, a rumour running through the camp that they had ſwallowed their gold to carry it off, the *Syrian* and *Arabian* ſoldiers killed two thouſand of them in one night, ripped open their bellies, and ſearched into their very bowels for the treaſure that there lay buried. *Titus* put a ſtop to the courſe of their cruelty, and, the ſooner to reduce the town by famine, according to our Saviour's prediction, he caſt a trench about it, compaſſed it round, and kept it in on every ſide. This trench was an high earthen-wall, or mound, guarded by 13 forts or redoubts. It was a work that ſeemed to require ſome months, and yet was finiſhed in three days. Thus *Jeruſalem* became a common priſon, and their want of food increaſed with their want of liberty. Inſomuch that,

2. They were reduced to eat ſuch things as they could not without horror behold. Dried hay,

hay, and withered herbs, were dainties they would greedily devour; their more ordinary fare was horſes and oxes dung, and the excrements of other animals. Some were brought to that extremity, that they ſucked in the deadly juice of poiſonous plants, taking a certain death to prolong the remnants of a wretched life. It was a common thing to employ the fleſh of dead men for ſuſtenance to the living. *Mary*, a woman of quality, and daughter of *Eleazar*, ſlew her young babe ſucking at her breaſt, and dreſſed it, that ſhe might preſerve her life a-while, at the expence of that ſhe had given her child before. The ſoldiers of each faction ſearched the inhabitants houſes for proviſion, if they found any they beat them, and took it away; if they found none they put them upon the rack, to make them diſcover what they thought lay hid. Huſbands would ſnatch the meat out of their wives mouths, children would force it from their parents; and mothers, pinched by hunger, would rob their little infants of the neceſſaries of life. The houſes ſeemed ſo many graves; for the moſt part they were only filled with dead and dying perſons, the ſtreets were ſtrewed with mangled carcaſes in ſuch great heaps that they blocked up the way: the ſoldiers at the walls, who were the heart and ſtrength of the city, looked like ſkeletons and walking ghoſts: and every-where there was but one image of death, one face of horror and deſolation. Yet all this could not ſoften the governors hearts, who deluded the people with ſham-prophecies

of

of a ſpeedy ſuccour, and obſtinately refuſed to ſurrender upon the honorable conditions that *Titus* offered them.

3. This obſtinacy obliged him to puſh on the ſiege. He carried the *Antonian* tower by a vigorous aſſault, and contrary to the ſentiments of his council of war, gave orders to ſave the Temple. But all in vain; for, a ſoldier ſetting fire to ſome neighboring buildings the contagion ſpread itſelf, and all the care and diligence of both the *Roman* and *Jewiſh* armies could not preſerve a place, on which the crimes of the people had drawn down the vengeance of heaven. This noble fabric erected by *Salomon* with the utmoſt magnificence, and rebuilt firſt by *Cyrus the Great*, and then by *Herod*, was reduced to aſhes the 10th of *Auguſt*, the ſame fatal day it had been 653 years before deſtroyed by *Nebuchadnezzar*. The *Jews* retired to the caſtle of *Sion* in the higheſt part of the city; but that fell the 18th of *September* into *Titus*'s power, who commanded his ſoldiers entirely to demoliſh the town, and not leave ſtone upon ſtone, only reſerving ſome towers for garriſons. His commands were ſo punctually obeyed, that the bare ruins ſcarce appeared of a place that had been the ſeat of religion for above a thouſand years. Eleven hundred thouſand perſons periſhed in the ſiege of it, and ninety ſeven thouſand were made priſoners. Seven thouſand, of thoſe who were well-made and clean-limbed, were reſerved for the pomp and ornament of triumph: thoſe who were remarkable for brawny arms and a large

large ſize were deſtined to combat wild beaſts on the amphitheatre, and divert the people by fighting prizes: others were condemned to dig and labour in the quarries of *Egypt*. The women and the children were ſold for ſlaves at a cheap contemptible rate, and the ſtink of their bodies made them nauſeous every-where. *Titus* was not puffed up with his victories: he refuſed the crown that neighboring nations offered him, and aſcribed the whole ſucceſs of the war to the juſt vengeance of God. *

4. He came to *Rome*, and ſhared the honors of a triumph with the emperor his father. The books of *Moſes*, the treaſure of the Temple, and all the richeſt ſpoils of *Judea* appeared that day. A triumphal arch was erected in memory of their exploits, on which the figures of the golden candleſticks are ſtill to be ſeen, tho' moſt of the other inſcriptions are worn out by the injury of time. *Ceſarea* faithfully ſerved the *Romans* in this war, and therefore was advanced to be a *Roman* colony, and the metropolis of *Paleſtine*. *Veſpaſian* heard that the *Jewiſh* prophecies mentioned a king of the family of *David* whoſe reign ſhould be eternal. This made him uneaſy, and put him on a ſtrict ſearch for all *David*'s deſcendants, that he might free himſelf from his fears by their death. Other *Jews*, whoſe tokens of royalty had not marked them out for ſacrifice, ſuffered by the emperor's lieutenants and officers. *Lucilius Baſſus* put 3000 of them to the ſword, that had ſaved themſelves in a wood. In *Egypt* they revolted: *Lupus* the emperor's general condemned them

them all to death, and, being of the ſect of *Galileans*, they choſe rather to ſuffer than give the emperor the title of Lord. By his command the temple at *Heliopolis*, that emulated the grandeur and nobility of the *Jeruſalem* one, was deſtroyed. It was called *Oneion*, from *Onias* the High Prieſt, who built it above 200 years ſince in the reign of *Ptolomy Philometor*.*

5. With the ruin of the *Jewiſh* nation the ancient names of their ſects fell, and new ones ſtarted up half-*Jews*, half-*Chriſtians*, as the *Menandrians*, *Ebionites* and *Cerinthians*, who agreed in running down virginity, and giving a looſe to the pleaſures of the fleſh. *Menander* converſed with evil ſpirits, taught his maſter *Simon* the magician's abominations, and boaſted his baptiſm conferred immortality even in this life. *Ebion* and *Cerinthus* denied *Chriſt*'s divinity, aſſerted he was conceived and begot like other men, and held the ceremonies of the old law to be obligatory: they differed however as to the creation of the world, which *Ebion* aſcribed to God, whereas *Cerinthus* attributed its make to the Angels. *Ebion* rejected all the prophets after *Joſuah*, as *Sampſon*, *David*, &c. and had the utmoſt averſion for S. *Paul*; he garbled the ſcriptures both old and new, left out *Chriſt*'s genealogy in S. *Matthew*'s Goſpel; called his followers S. *Peter*'s diſciples, and foiſted his errors into the hiſtory of this ſaint's travels; he obliged all of his ſect to marry betimes, even before they were adult, and take as many wives as their luſt required. *Cerinthus* publiſhed a revelation of prodigious things imparted

parted to him, as he gave out, by angels, particularly, that after the general reſurrection *Chriſt* ſhould have an earthly kingdom, and that then at *Jeruſalem* mankind ſhould for a thouſand years be taking their fill of carnal pleaſures, paſſing that time in marriage-feaſts and jollity. *

6. Whilſt the heretics tormented the Church, *Veſpaſian* left it in peace and quiet: ſo that when any *Chriſtian* ſuffered in his reign, it was not upon the account of religion, but upon the falſe crimes their enemies laid to their charge. Thus S. *Apollinaris* firſt Bp. of *Ravenna* frequently (ſays one of his moſt illuſtrious ſucceſſors S. *Peter Chryſologus*) ſhed his blood in the cauſe of religion; he had an ardent deſire to ſhed it once for all, even unto death, for his crucified Maſter; but God was pleaſed to preſerve him for the advantage of the Church, and crown his heroic combats with a peaceful martyrdom. He is ſaid to have been S. *Peter*'s companion in his journey to *Rome*, and from him to have learned the duties of a paſtor, and thoſe powerful reaſons with which he infored the belief of the goſpel and the love of virtue. He was ſucceeded by *Abderitus*, and he again by *Eleucadius* a *Platonic* philoſopher, and *Apollinaris*'s convert.* *Veſpaſian* alſo left the philoſophers a long time unmoleſted, tho' under the notion of reforming manners, they ran about the world, applauding republican principles, declaiming againſt the conſtitution of the empire, and laſhing out with that virulence againſt the emperor's conduct, as if they had been reſolved

to try the utmoſt extent of his patience. However he continued regardleſs of their cenſures, and merely in compliance with *Mucian* conſented to baniſh from *Rome* this ſnarling crew, of which the chiefeſt names are thoſe of *Helvidius Priſcus*, *Dio Chryſoſtom*, *Demetrius* the *Cynic*, *&c.*

7. Others carried their flattery to the contrary extreme of theſe philoſophers invectives. *Joſephus* the hiſtorian boaſted he had foretold *Veſpaſian*'s elevation to the empire; and there were not wanting both *Jews* and *Gentiles*, who ſo artfully adapted the prophecies of the Meſſiah to him, that he imagined himſelf (or was at leaſt willing others ſhould) to be the famed perſon who was to ſpring forth from the eaſt, ſubdue the world, fix an eternal throne, and be the prince of peace: in conſequence of which, in the year 71, he began to erect the temple of peace, and now together with his ſon *Titus* cenſed the *Roman* citizens betwixt the *Po* and the *Apennines*, in which *cenſus*, ſays *Pliny* the naturaliſt, who finiſhed his hiſtory in the year 77, there were at *Parma* 3 of 120, and 2 of 130 years old; at *Breſſello* 1 of 125; at *Piacenza* 1 of 131; at *Faenza* a woman of 132; at *Bologna* *L. Terentius* the ſon of *Marcus*; at *Rimini* *Marcus Aponius*; each of 150. In the hills about *Piacenza* there were 57 of 110, 2 of 125, as many of 135 and 137, and 3 of 140. Which may make us leſs wonder at SS. *John*, *Simeon*, *Ignatius*, *Quadratus*, *&c.* who tho' they had beheld *J. Chriſt* in the fleſh, yet lived ſome to, and others much

much beyond *Trajan*'s reign. * The next year, the *Temple of Peace* was dedicated, *Rome* meaſured, and, according to the ſame hiſtorian, found to be in circumference within the walls 13 miles and a half, and 70 miles taking in the ſtreets of the ſuburbs and the *Pretorian* camp or field. ** S. *Linus* Bp. of this city died *September* 24, and was ſucceeded by *Cletus*. *

8. *Veſpaſian* alſo died the 24th of the following *June*, having lived 69 years, 7 months and 7 days. He was a prince great both in peace and war, he conquered the *Britons* in *Claudius*'s reign, and governed *Africa* with the greateſt praiſe imaginable. *Nero* baniſhed him the court for falling aſleep in the midſt of his ſinging. He was afterwards in his favour, and made general againſt the *Jews*, thence raiſed to the throne, of which he was every way worthy. He was prudent, affable and juſt, a patron to artiſts and learned men; was much addicted to raillery, and his repartees ſhewed a ſharp lively wit, tho' they were ſomewhat coarſe and wanted a little court refinement. His covetouſneſs was the only thing that could tarniſh his character; but a drained exchequer, and other circumſtances he found at his coming to the crown, might extenuate if not juſtify his uncommon frugality.

9. His ſon *Titus* ſucceeded him, by whoſe means he firſt obtained the throne; for this prince being born as it were to win hearts, reconciled *Mucian* and many others to his father. However he arrived to this dignity with a ſullied reputation, upon the account of his ſeveri-

ty on one ſide, and for his voluptuous life in *Syria* and *Egypt* on the other, and particularly for his extravagant paſſion for K. *Agrippa*'s ſiſter *Berenice*. This princeſs's former carriage in forſaking her huſband *Polemenes* K. of *Cilicia* convicted her of inconſtancy, and her preſent one, of the artifices and deluding tricks of a coquette. However the charms of her wit and beauty made him overlook theſe faults a-while: till, coming to the empire, he at laſt generouſly took up a reſolution, in the fulneſs of deſire and the height of all his furious wiſhes, to reſign her up to glory. The other imperfections too, that ſeemed to appear in him a prince, were buried in the emperor, and the aſperſions he lay under before, proved ſo many advantages to him now. In a word, the happineſs of his ſubjects under him would have been complete, but for the following public calamities: *viz.*

10. A dreadful noiſe was heard from under ground, the pent up vapours heaved from below, rent the hollow earth, and made it ſhake and tremble. Mount *Veſuvio* caſt out ſo great a quantity of hot embers, aſhes, and ſmoky flames, that they obſcured the day, obſtructed the light of the ſun, and ſeemed to reduce the world again to its primitive *Chaos*. The ſea foamed with the fire, and the ſkies ſent forth an hideous ſound. Great maſſy ſtones mounted up in the air, killed many birds in their aſcent, and in their coming down were deadly to men as well as beaſts. Every element was

filled

filled with ashes, and the winds carried some of them to *Afric*, *Syria*, and *Egypt*.

11. *Pliny* the naturalist, who was then admiral of the fleet at *Miseno*, beheld this cloud of ashes, and as he was desirous of diving into the secrets of nature he advanced with a galley towards *Vesuvio*. He had scarce set out, but he met with abundance of people who had fled to sea from the terrors of the land, and he had not gone on much further when the stones and ashes fell into his ship, and he observed a new cape of land formed from the earthquakes. However, he passed this cape and came to *Stabia*, which lies in the gulph betwixt *Miseno* and *Sorento*. There the fury of a tempest and the eruption of the flames, painted the obscurity of the night with a double horror; and the abundance of stones that from *Vesuvio* fell into *Stabia* made *Pliny* at last desirous to put to sea; but the wind being directly contrary, he waited on the shore for the coming day. And the hour of day came indeed, but not the day itself, which was obscured by the great quantity of ashes in the air, and attended with a sulphureous stench, that made them judge the fire at hand: upon which *Pliny* thought to fly with the rest but having a weak breast he could not resist the suffocating exhalation, but fell down dead. They visited his body three days after, and could not find in it any wound. His nephew called *Pliny the younger*, who relates this passage, thought he should have been swallowed up himself at *Miseno*, where there was an uncommon earthquake, in which he observes,

that the carriages drawn by horſes ran back inſtead of going forward on a level ground, tho' they had clapped ſtones under the wheels to ſtop them. In this earthquake *Agrippa* ſon to *Felix* governor of *Judea* by *Druſilla* periſhed, and two cities were entirely ruined. *

12. A peſtilence followed in *Rome*, and a fire came from heaven that laſted three days, and as many nights. It burnt down the temples of *Jupiter Capitolinus*, the *Pantheon*, with other temples and palaces of inferior note. Amidſt theſe calamities, ſays *Suetonius*, *Titus* acted the part not only of a careful prince; but demonſtrated the affection of a parent of his country, by enacting laws, and giving the diſtreſſed money from the treaſury, and great ſums of his own, by which he obtained a perfect dominion over the hearts of his people.

Of CHRIST 81 *to* 97. *Of* TITUS 2, 3. *Of* DOMITIAN 1 *to* 16. *Of* NERVA 1. *Of* CLETUS 3 *to* 14. *Of* CLEMENT 1 *to* 7.

1. THEY ſoon loſt this great good prince. His extraordinary accompliſhments both of body and mind had forced the regard and admiration of all men, even while he was a boy, which ſtill improved as he advanced in age. His countenance was wonderfully ſweet, and yet manly and majeſtic at once; and his roughneſs in battle, and his engaging tenderneſs after victory, cannot better be expreſſed than by applying to him what a late celebrated poet ſaid upon another occaſion.

He

He fought like Mars *deſcending from the ſkies;*
And look'd like Venus *riſing from the waves.*
Dryden.

However it muſt be owned he was not very tall, and his belly was pretty big, ſays *Suetonius*, yet this did not take from his ſtrength and activity, for he underſtood a weapon well, and was an excellent horſeman. He had a ſingular memory, a wit capable of all the arts either of peace or war, and all the virtues of a great prince. Liberality was ſo eminently remarkable in him, that hiſtory has conſecrated this ſaying of his, when he had ſpent a day without making any preſent: *My friends we have loſt this day.* He was an excellent orator, fluent in his expreſſions, both in *Latin* and *Greek*; in which he writ ſeveral ingenious poems, and made verſes extempore, which he applied very pertinently and repeated with a very good grace. Nor was he a ſtranger to muſic, being able to ſing agreeably and with ſkill; and could write with that dexterity, that he ſaid, if he pleaſed, he could be a notable forger of people's hands. He loved *Domitian* not only as a brother, but upon the nobler ſcore of friend, ſhewed him all the endearments of a refined affection, and made it his ſtudy to oblige him. *Domitian* poiſoned him in return, to ſucceed. The death of this illuſtrious prince happened the 13th of *September* in the 41ſt year of his age.

2. The beginning of his ſucceſſor's reign might have been acceptable had it not been af-

fected, for tho' he was plunged in the moſt deteſtable vices, yet ſome few virtues, joined to the wholſom laws he enacted, made in ſome meaſure an attonement for them. * To appear more chaſt than his brother, he re-eſtabliſhed the *Julian* law againſt adultery, prohibited looſe women the uſe of a litter, and deprived them of the rights of legacies and inheritances. He put a perſon that had been treaſurer out of the ſenate, for being much addicted to dancing and buffoonery; and ſtruck out of the liſt of judges a *Roman* knight, who had ſottiſhly taken his wife back again, whom he had divorced and puniſhed as an adultreſs. * He forbid the making of eunuchs, and lowered the price of thoſe already made; he put to death three veſtals for their ſacrilegious whoredoms, which had been accidentally overlooked in his father and brother's reigns, and ſeverely puniſhed the philoſophers and mathematicians for their licentious tongues, which could not but be very offenſive to him, who began to afford them ſo ample a ſubject for ſatire. * For the maſk was now thrown aſide, and his cruelty, cowardice and covetouſneſs appeared in their proper colours. () () But tho' theſe crimes rendered him unworthy of the quality of a man, yet * he arrogated to himſelf divine honours, proclaimed that he was the Prince of Peace, and ſtiled himſelf *Lord*, *God*, and ſon of the virgin *Pallas*, giving orders that all petitions ſhould be preſented to him under that form. *Statius*, *Martial*, and ſome other poets of that time, whoſe works are extant to this day, were very liberal of this kind of in-

cenſe,

cenſe, dedicating their verſes to him as to a Divinity; and the people complied with his capricious impiety, ſo far as to ſacrifice whole droves of beaſts to him, who (ſays *Pliny*) was continually ſacrificing men to himſelf. ( ) ( ) ( )

3. Among the *Chriſtians*, *Cletus* Bp. of *Rome* was one of theſe victims: he gladly laid down his life in defence of his faith and flock; and was ſucceeded by *Clement*, a native of *Rome* and ancient diſciple of S. *Peter*, who is mentioned *Philip.* 4. *v.* 3. on the account of his labouring with S. *Paul* in the great work of the Goſpel. ( ) ( ) Among the heathens, the philoſophers were diſtinguiſhed by his cruelty, which doomed *Senecio*, *Helvidius* and *Ruſticus* to death, and the reſt of them to baniſhment.***

4. And now in this progreſs of his rage he attacked the whole *Chriſtian* body: in purſuance of which S. *John* the Evangeliſt, being ſent to him by the Pro-conſul of *Achaia*, he treated him with a cruelty natural to his bloody temper, commanding that he ſhould be caſt into a cauldron of boiling oil, without the *Latin* gate of *Rome*; but this was ſo far from doing the beloved Diſciple harm, that he ſprung from the oil with a kind of new life, as if, like the *Athletæ*, he had been anointed with it, to run more vigorouſly the happy race of eternity. Notwithſtanding the evidence of this miracle, the emperor baniſhed him to *Patmos* (now *Palmoſa*) a ſmall barren iſland of the *Sporades*, only 5 miles in circumference, lying about 50 S.W. of *Samos*; which was a ſingular bleſſing to this little place, for by this means all the inhabitants

habitants were converted. Here S. *John* writ his *Apocalypſe* or *Revelations*, laying down the future events of the Church and the world, eſpecially at the end of it, when all muſt riſe at the laſt dreadful day; that thus he might prepare an antidote againſt the venom of *Ebion*, *Cerinthus*, *&c.* and arm the faithful againſt the eight following perſecutions, which ſo many emperors were to raiſe againſt the Church. In this book he mentions *Antipas*, and ſtiles him the faithful martyr of *Chriſt*. He ſuffered under this emperor, and his acts add, that he was thruſt into a burning brazen bull at *Pergamus*, where in the midſt of this fiery furnace he ſung his Saviour's praiſe, the hollow braſs reſounding with the profeſſion of his faith.

5. *Joſephus* the hiſtorian, finiſhed his two books againſt *Appion*, wherein with much erudition he defends his *Jewiſh Antiquities* divided into 20 Books, the 18th of which, *ch.* 4. contains a very remarkable teſtimony of *Chriſt*, and runs thus: 'There was about that time 'one *Jeſus* a wiſe man; if at leaſt a man he 'may be called. He was a great worker of 'miracles, and teacher of ſuch men, as would 'readily embrace the truth, and had many fol-'lowers both *Jews* and *Gentiles*. This was 'the famous *Chriſt*, who upon the accuſation 'of the princes and great men of our nation 'was crucified by *Pontius Pilate*; and yet 'thoſe that firſt loved him did not forſake him; 'for he appeared to them the third day alive 'again, as had been foretold by ſeveral pro-'phets, with other wonders that he wrought,

'and

'and the race of *Christians*, who are so called from him, remain to this day.'——These *Antiquities*, as also his 7 books of the *Jewish Wars*, writ originally in his own *Hebrew* language, and turned into elegant *Greek* by himself, abound with beautiful descriptions and pathetic harangues; his stile is clear, his periods harmonious; he raises and calms the passions with a masterly hand, and enlivens the lowest and most languishing incidents; insomuch that he might deserve the title of the *Grecian* and *Hebrew Livy*, did not the courtier spoil the historian; for, out of a desire of pleasing the emperors *Vespasian*, *Titus* and *Domitian*, he often not only passes over the miraculous facts mentioned in the Scripture, but also gives wrong turns to many of those he does not totally suppress. His other writings are, *The Martyrdom of the* Maccabees: Philo's *Embassy from the* Jews *of* Alexandria *to* Cajus. To these we may add his *own Life*, wherein he tells us, that he was born in the first year of *Cajus Caligula*; was a great commander for the *Jews* against *Vespasian*, to whom he submitted and became a favourite; that he derived his original through a long train of noble ancestors, and descended in a lineal succession of personages of the royal and sacerdotal dignity.

6. The crime of *Christianity* was laid to the charge of *Flavius Clemens* the emperor's cousin-german. He owned his religion, preferring the ignominy of the Cross to the vanity of the consular purple, with which he had this year been dignified. *Domitian* had destined his children

to

to the ſucceſſion of the empire, and for that reaſon had made them be called by the names of *Veſpaſian* and *Domitian*; but *Flavius* loved better the empire of heaven for himſelf, and eſteemed the loſs of his life of little value to purchaſe it. He was beheaded, and his wife *Flavia Domitilla*, for having the ſame faith, was ſent into baniſhment to *Pandataria*, (now *S. Maria*) a ſmall barren iſland lying over againſt the coaſt of *Campania*. Her niece of the ſame name, whom S. *Peter* had baptiſed, and to whom S. *Clement* had given the veil of virginity, received a like puniſhment, being exiled to another ſmall neighboring iſland called *Pontia* (now *Ponza*) where ſhe and her companions dwelt in cells, which remained 300 years after, and added under *Trajan* the crown of martyrdom to that of virginity.

7. *Glabrio*, who had been conſul in the year 91, was put to death for his religion. It is not certain his and *Flavius*'s were the ſame, but may be conjectured by thoſe, who know how the names of *Jew* and *Chriſtian* were then confounded. His death is thus related by *Dion*: he and ſome others accuſed of atheiſm for following the cuſtoms of the *Jews* were called, and *Glabrio* then conſul, perſiſting in his opinion, was brought to the theatre to fight with a great lion, to the end he might be torn in pieces: but came off unhurt, and moreover ſlew the lion: wherefore (three or four years) afterwards he was put to death for not adoring the *Roman* gods.

8. *Domi-*

8. *Domitian*'s rage did not ſtop there, but was bent upon the total deſtruction of the *Chriſtian* religion. In order to which he prepared the moſt horrid torments the art of man could invent, when death prevented his wicked deſigns. For one *Stephen Domitilla*'s ſteward, who was ſuſpected by the emperor to have embezelled ſeveral ſums of money, was reſolved to rid himſelf of his fears, and the world of a tyrant at one and the ſame time. To that purpoſe he wore his arm in a ſcarf, ſwathed up in wool, as if he had been lame, where he hid a dagger, with which he ſtabbed *Domitian* in the groin, the 18th of *September*, in the 45th year of his age, while he was receiving a petition from him. Thus periſhed the 2d perſecutor of the Church, who copied the crimes of the 1ſt ſo exactly, that he was deſervedly called the 2d *Nero*. And indeed the ſtrokes of reſemblance in theſe two princes are ſo many, that a *Pythagorean* might well imagin the ſoul of the one to have tranſmigrated into the body of the other. The beginnings of both their reigns were pleaſing to the people, who, perceiving the alterations they made to the worſe, were as deſirous of ſeeing a ſpeedy end of them. Both were inceſtuous, murtherers of their relations and infamous for their debaucheries. Cruelty was the prevalent paſſion of both of them; but in this *Domitian* exceeded, that he would glut his eyes with the ſight of thoſe barbarities, which *Nero* was content to command. Beſides *Nero*'s was more open and barefaced; whereas *Domitian*'s was artificial and ſurpriſing, never pronouncing any dreadful

dreadful ſentence, but with an inſinuating preamble of mercy; ſo that when his prologue was gentle, one might conclude his epilogue would be bloody. *Rome* equally ſuffered under both, but diſtant provinces were leſs miſerable under *Domitian*; for he kept ſuch an high hand over the governors he ſent thither, that they were honeſt out of pure fear; whereas *Nero* pitched upon a pack of lewd miſcreant villains that ſympathiſed with him in his manner of government.

9. *Nerva* ſucceeded him to the unſpeakable joy of all. He began his reign with a pardon of all perſons baniſhed, or impriſoned for the crime of impiety, as the *Gentiles* of thoſe times called the *Chriſtian* religion. His favour extended to the *Jews*: they had the liberty granted of practiſing their religion, and were diſcharged of the heavy taxes laid upon them by his predeceſſor.

Of CHRIST 97 *to* 101. *Of* NERVA 1, 2. *Of* TRAJAN 1 *to* 5. *Of* CLEMENT 7 *to* 10.

1. NOtwithſtanding the indulgence of theſe times, S. *Timothy* Bp of *Epheſus* was ſtoned by the people the 22d of *January*, as they were celebrating the feſtival of *Diana*, called *Catagogion*. Some of the faithful, perceiving him breathe, took him up and lodged him without the city gates, where he died the 24th. He was a perſon that wanted none of thoſe epiſcopal qualifications which S. *Paul* lays down in

in his two letters directed to him, governing forty years his Church with that peculiar ſanctity, as to deſerve to be called the Angel of *Epheſus* by S. *John* the Evangeliſt. This beloved Diſciple, upon his death, returned to *Epheſus*, and governed as well this, as the other Churches of *Aſia*, where he writ his Goſpel, for which by S. *Jerom* and other fathers he is compared to an eagle, ſoaring aloft above all created beings to arrive at God himſelf, and ſtiled the Divine by way of eminence. The heathens admired the ſublimity of his diction, and a *Platoniſt*, diſcourſing of what was written there of the majeſty of the divine Word, ſaid, it ought to be ingraved in golden letters, and fixed in the front of all the Churches. Our B. Saviour's miniſtry is more accurately ſet down in this, than in any of the three other Goſpels, his paſſovers more clearly diſtinguiſhed, and the order of time more exactly obſerved. S. *Denis* of *Alexandria* adds, that he maintained the propriety of the *Greek* language in his firſt Epiſtle, and in this Goſpel; in which laſt work he was engaged by the Biſhops and Churches of *Aſia*, who ordered a general faſt and prayers, to draw down a bleſſing from heaven upon this important undertaking, which was principally deſigned to confound the errors of *Cerinthus* and *Ebion*; who denied the Divinity of *Chriſt*, and mingled the ceremonies of the law with the Goſpel. *Cerinthus* often incommoded the apoſtles upon this account, and was one of the principal authors of the ſchiſm that juſt breathed, and was choaked in its cradle by the *Jeruſalem*

ſalem Council. S. *John* finding them in the *Bagnio* (where he went to bathe himſelf according to the cuſtom of thoſe times) would not venture in, for fear, ſays he to his diſciples, that the houſe ſhould fall upon our heads. Which action of his was conformable to the doctrine he taught in his ſecond Epiſtle, wherein he adviſed the lady *Electa* earneſtly to have an abhorrence of falſe teachers and ſeducers; as if their very breath carried a poiſon in it, to cool the fervour of faith, or blow it quite out. Nor was he only ſevere againſt theſe early reformers of religion, but exerciſed his authority againſt other corrupters of the faith, and therefore depoſed a prieſt, who had wrote a fabulous account of SS. *Paul* and *Thecla*, notwithſtanding this impoſtor had for an excuſe the good intention of honouring theſe Saints.

2. But as he eſteemed it his duty to forbear the converſation of theſe diſturbers of religion, ſo he thought it his obligation to bear with that of frail and infirm ſinners, as the following example evinces. He had committed a young man to a Biſhop's care, that he ſhould give him good education, and breed him up in the ſentiments of piety and devotion. The Bp. acquitted himſelf but ill of his commiſſion; through his negligence his pupil by degrees grew a libertine, and at laſt became a captain of a troop of highwaymen. S. *John* was ſenſibly afflicted at the news of his deſperate condition; the tears guſhed out of his eyes, and his charitable grief ſought a remedy, and made him take a journey to find him out. Neither the weakneſs

neſs of his old age, the dangers of the road, nor the rough and cragged ways he was to paſs, could ſtop the violence of his zeal. The young man confounded at his preſence fled from his ſight. Love gave the Evangeliſt wings, he overtook him, and conjured him in all the tendereſt expreſſions the tongue could form, or the heart of man invent, that he would not run from one who only followed for his good, and purſued him for his eternal ſalvation. At laſt he ſtopped, and the Apoſtle caſting himſelf at his feet, kiſſing his hands, and watering them with his tears, ſpoke to him with ſo much efficacy, that he melted the hardneſs of his heart, and brought him over to his duty and the communion of the Church.

3. S. *Dionyſius* the *Areopagite*, Bp. of *Athens*, having heard the welcom news of his return to *Epheſus*, went to pay him a viſit. After he had enjoyed a while the benefit of his holy converſation, his acts tell us, he went to partake of S. *Clement*'s at *Rome*, who ſent him into *Gaul* with *Regulus*, *Ruſticus*, *Eleutherius* and other companions. He came to *Paris*, and preached the Goſpel with wonderful ſucceſs. Some few years after, the perſecution being ſet afoot againſt the *Chriſtians*, he was put to death; and his companions in his travels, became his fellow-martyrs. A ſumptuous abbey near *Paris* is built in his honour, where the kings of *France* are interred, and his feaſt kept the 9th of *October* with great ſolemnity. Of this and his learned works ſee note.

4. S. *Clement* finding the Church of *Corinth* rent by dreadful ſchiſms, begun in the Apoſtle's time, and now unhappily revived, judged it incumbent to his place of Univerſal Paſtor, to cloſe up, as much as lay in him, theſe breaches, which he endeavoured to do by the following letter: The Church of God, which ſojourneth at *Rome* to the Church of God which is at *Corinth*, *&c.* Brethren, we are afraid the calamities and afflictions that have befallen us have made us ſlower in regard of the queſtions you propoſed, as alſo of that impious and deteſtable ſedition, ſo unbecoming the elect of God, which an inconſiderable number of inſolent hot-headed fellows have fomented to ſuch a degree of madneſs, that it has caſt a ſcandal upon your . . . illuſtrious name, which juſtly claims the love and regard of every one. For who has been any time among you, that has not eſteemed your ſtedfaſt faith adorned with every virtue, that has not extolled the temper and moderation of your Chriſtian piety; and the elegant magnificence of your hoſpitality ... You did every thing without exception of perſons, obeying your rulers, and paying due reſpect to your elders. *c.* 2. Ye were all of you humble, free from oſtentation, and deſirous rather to be ſubjected than ſubject, to give than receive: ſatisfied with thoſe things that God provided you with for the paſſage of this life. *c.* 3. But this profound peace was diſturbed by the vileſt people's jealouſy, by which ſin death firſt entered the world. *c.* 4. Of which *Cain*, *Eſau*, *Dathan*, *Abiron*, and *Saul*, are inſtances.

inſtances. *c.* 5. But not to inſiſt upon ancient examples, let us come to thoſe worthies who have been neareſt to us, and take the generous examples of our own age. Through jealouſy and envy, the ... moſt faithful pillars of the Church, have been perſecuted even to a painful death ... *Peter* by unjuſt jealouſy underwent ... many ſufferings, till at laſt by martyrdom he went to his due place of glory. As did alſo *Paul*, who ... having preached both in Eaſt and Weſt, teaching juſtice to the whole world, and travelled to the utmoſt bounds of the Weſt ... ſuffered martyrdom. *c.* 6. To theſe holy perſons were joined a number of the elect, who having through envy bore many pains and torments were excellent examples to us.... and even women who ... have undergon moſt painful torments, finiſhed the courſe of their faith with firmneſs. From *c.* 7 to 13, he exhorts them to repent of their diviſions, and trace the examples of thoſe who have been pleaſing to God: *c.* 13 to 18, by humility and obedience: *c.* 19, by patience and unity; which he thus expreſſes, *c.* 20. The heavenly orbs roll on by his juſt laws, and to his will ſubject themſelves in peace; the day and night perform their deſtined courſes... The ſun and moon, and all the ſeveral choirs of ſtars keep in concord their appointed ſtations, nor tranſgreſs the bounds he has allotted them: the teeming and fruitful earth pours forth abundantly in its ſeaſon food for man and beaſt... without deflecting from the rule preſcribed.... The ocean impervious to mankind, and the

worlds beyond it are governed by the commands of that great Maſter: the ſpring, the ſummer, the autumn, and the wintry ſeaſons, follow in a peaceful ſucceſſion one another: the inexhauſted ſprings of water formed for health and convenience, never ceaſe to ſtretch out their breaſts to yield their kindly nouriſhment to man . . . in obedience to . . . the Lord of all. *c.* 21. It is juſt therefore that we ſhould with more reaſon obey, and not fly from his will, and that your children be partakers of this diſcipline of *Chriſt*, confirmed *c.* 22, 23, 24, by our truſt in *Chriſt*, and the faith of our reſurrection, of which we have conſtant emblems before our eyes, in the returns of day and night, of fruit and its ſeed, and *c.* 25, in that wonderful type of the reſurrection, the Phœnix of *Arabia*, who 500 years preciſely after his diſſolution again returns to his former ſtate (*of this ſee the note.*) From *c.* 26 to 35, he lays down, that to compaſs an happy reſurrection, they muſt put on concord with humility . . . free from detraction, and exert their faculties in imitation of God, who took delight in the work of his own hands, . . . and of the angels who continually execute his will. Let us, aſſembled together with a good conſcience and concord, with, as it were, one mouth earneſtly cry to him, that we may be made partakers of his promiſes, which the eye has not ſeen, &*c.* *c.* 35. How bleſſed and wonderful are the gifts of God! life in immortality! ſplendor in juſtice, truth in liberty, faith in confidence, continence in ſanctity! and all this

we

we can underſtand, what then muſt be the things which ſurpaſs our underſtanding prepared for thoſe who expect him, which the holy Creator of all things and Father of eternity knows? ... whoſe ſpotleſs and divine countenance, we may as in a glaſs behold, in looking up to the higheſt heavens. *c.* 37. Let us conſider thoſe who bear arms under our princes, with how much order and ſubmiſſion they execute their commands: they are not all generals, colonels, captains, nor inferior officers; but every one in his reſpective rank does what is commanded him. —— The great cannot ſubſiſt without the little, not the little without the great; there is a mixture and uſe in every thing: for inſtance, let us conſider our body, the head without the feet is nothing, nor the feet without the head ... the ſmalleſt members being uſeful for the conſervation of the whole. *c.* 38. Let therefore your whole body preſerve itſelf in *J. C.* ... according to the condition each man is placed in; ... let the rich diſtribute to the neceſſities of the poor, and the poor bleſs God for giving him one to ſupply his wants; let the wiſe ſhew his wiſdom not in words, but in good works; nor let the humble bear witneſs for himſelf, but leave it to another to bear witneſs for him. —— *c.* 39. Now tho' the imprudent may deride us, yet *c.* 40. ſeeing theſe things are manifeſt unto us ... we ought to perform in order what the Lord has given us in charge, and make our oblations and ſacred offices at appointed times: for he has commanded that theſe ſhould not be done occaſionally

caſionally at any time, but on ſet times and hours, and determined by his ſupreme will, when and by what perſons they are to be performed . . . the chief prieſt has his proper functions, the prieſts theirs; the *Levites* do the ſervice which belongs to them, and the layman is confined within the bounds of his condition. *c.* 41. Let every one of you brethren bleſs God in his proper ſtation . . . and keep within the boundaries prefixed unto him. You know among the *Jews* neither the daily ſacrifices, nor the peace-offerings, nor the ſacrifice for ſins are indifferently performed, but at *Jeruſalem* only. *c.* 42. The Apoſtles . . . preaching through countries and cities appointed their firſt fruits to be Bps. and Deacons . . . as it is written in a certain place: *I will conſtitute their Bps. in juſtice, and their Deacons in faith.* *c.* 43. And *Moſes* that faithful Bp. and ſervant in all his houſe, fixed the prieſthood in that tribe and family only, whoſe rod bloſſomed and brought forth fruit. *c.* 44. Our Apoſtles . . . knew there would be contentions about the epiſcopacy, and therefore . . . appointed the ſaid perſons, and gave orders, that upon their deceaſe, other approved perſons ſhould ſucceed, and exerciſe their functions . . . and to turn one of theſe out of his biſhoprick, who irreprehenſibly offers up his gifts, would be a great crime, even in us; . . . and yet you have turned ſome out of their offices, who adorned them with ſanctity and innocence. *c.* 45, 46. — But wherefore are there ſtrifes, quarrels, diviſions, ſchiſms and wars among us?

us? Have we not all one God, and one *Christ?* Is not one ſpirit of grace poured out upon us all, with the ſame vocation in *Chriſt?* Why then do we raiſe ſeditions againſt our own body; and rend and tear in pieces the members of *Chriſt?* . . . Remember the words of our Lord *J. C. Wo unto him from whom ſcandals come, it were better for him never to have been born than that he ſhould ſcandalize one of my elect.* —— Your ſchiſm has perverted many, dejected many, made many doubt, and has affected us all, and yet your ſchiſm continues ſtill. *c.* 47. Take the epiſtle of B. *Paul* the Apoſtle, . . . and conſider . . . how he, divinely inſpired, admoniſhed you concerning the parties and factions about himſelf, *Cephas* and *Apollo.* And yet your party-buſineſs was at that time more excuſable; ſince you then placed your affections upon Apoſtles, men of eminent reputation in the Church . . . But who I pray you are thoſe who now . . . diminiſh the glory of your eminent mutual love? It is a ſhame, a very great ſhame, and unworthy your *Chriſtian* profeſſion, to hear that the moſt firm and ancient Church of the *Corinthians,* ſhould for one or two perſons raiſe a ſedition againſt its prieſts: and this report is come not only unto us, but to thoſe alſo of a different faith, inſomuch that the Lord's name is blaſphemed by your folly, and you yourſelves are brought into danger by it. *c.* 48, 49, 50, he conjures them to put an end to ſedition by charity, whoſe value and effects he deſcribes, and *c.* 51, not to harden their hearts . . . like the ſeditious againſt

Moſes... whoſe puniſhment was conſpicuous to all, for they went down to hell alive, and death ſwallowed them up, but *c.* 52, confeſs to the Lord, and *c.* 53, imitate *Moſes*'s charity, who when ... God ſaid unto him: *I have ſeen this people, and behold it is a ſtiff-necked people. Let me therefore exterminate them, and I will blot out their name from under the heaven, and I will make unto thee a great and wonderful nation much greater than this*; replied: *not ſo Lord: forgive now this people their ſin*; *or if thou wilt not, blot me alſo out of the book of the living.* O admirable charity! O inſuperable perfection! The ſervant ſays, &c. and *c.* 54, if any one among you is generous, compaſſionate and full of charity, let him ſay: If on my account this ſedition, this contention and theſe ſchiſms have taken their riſe, I am ready to depart and go whereſoever you pleaſe; and do what the people ſhall command, ſo that the flock of *Chriſt* be in peace with the paſtors ſet over them. He who acts in this manner, ſhall gain great glory in the Lord, and *find* every place ready to receive him: for the earth is our Lord's, and the fulneſs thereof. *c.* 55. Even among the *Gentiles* there were many kings and princes, who when the plague raged and threatened deſtruction ... have given themſelves up to death, to deliver their fellow-citizens from the impending danger. Others have abandoned their cities to put an end to the ſeditions there: and we know ſeveral among ourſelves, who have put on bonds to aſſert the liberty of others: many

that

that have made themſelves ſlaves, and with the price of themſelves, have fed others. Even ſeveral women, fortified by divine grace, have done many heroic and manly things, *for the public good.* He proceeds to the examples of *Judith* and *Eſther*; then *c.* 56, enlarges upon the benefits of wholſom correction and good advice: and *c.* 57, thus addreſſes the authors of this ſedition; ſubmit yourſelves in obedience to your prieſts, and be inſtructed to repentance, bending the knees of your hearts; and caſting aſide the haughty and boaſting arrogance of your tongue, learn to be ſubject unto others: for it is better for you to be found little with good eſteem in the ſheepfold of *Chriſt*, than to ſeem to yourſelves exalted above others, and be caſt out from the fold. *c.* 58. Now may God the inſpector of all things... give to every ſoul that invocates his holy and glorious name, faith, fear, peace, lenity, continence, holineſs, and wiſdom. *c.* 59. The meſſengers we have ſent you *Claudius Ephebus*, and *Valerius Bito*, with *Fortunatus*, ſend back to us again ſpeedily in peace and joy, that they may the ſooner bring us the deſired and longed-for news of your peace and concord. *c.* 60. The grace of our Lord *J. C.* be with you.

5. It is ſaid, that at this time died one *Apollonius* of *Thyana*, celebrated for wonderful feats by *Philoſtratus*; but ſome of theſe being palpable falſhoods, there is no reaſon to believe the reſt upon the credit of this hireling writer, who to pleaſe the empreſs *Julia*, framed in the third age a ſtory, which out-raged the probability

bility of a well-ordered romance. It is farther to be obſerved, that ſuppoſing *Apollonius*'s atchievements ſuch as *Philoſtratus*, who doubted of them himſelf, relates, yet many of them are no better than common juglers tricks, and his prophecies are ſo very equivocal as to be verified alike by contrary events. The only paſſage of his life, which cannot ſo eaſily be referred to downright impoſture is his knowledge of *Domitian*'s death; which the devil, with whom he held a magical communication, according to the ſame author, might manifeſt to him. I have ſpoke thus much of him, becauſe this is the hero whom *Hierocles* ſet in competition with *Chriſt*, and whom *Euſebius* in his confutation proves not only to fall ſhort of our H. Law-giver, but even unworthy to be ranked among the philoſophers.

6. *Nerva*, conſidering the mildneſs of his reign expoſed him to the tongues of the people, who ſaid, that it was a great misfortune to live under a government where all things were forbidden, but a worſe under one where all things were allowed of, took care accordingly, and made ſeveral wholſom ordinances and ſtatutes. But finding his ſtrength daily impair, and that he was ſinking under the cares of a crown and the weight of almoſt 66 years, he caſt his eye upon the valour and underſtanding of *Ulpius Trajan*, and, without having regard to his own relations, adopted him companion and ſucceſſor in the empire. *

7. *Trajan* ſoon enjoyed it alone, the emperor *Nerva* dying the 29th of *January*. He writ

writ to the ſenate, that by his orders no honeſt perſon ſhould ever be put to death, or branded with infamy. He confirmed this ſaying with an oath, which he kept but ill in regard of the *Chriſtians*. It is true he put out no proclamation againſt them in particular; however his prohibition of the *Heteriæ*, and foreign religions, gave occaſion to the governors of different provinces to perſecute cruelly the ſervants of *J. C.*

8. S. *Clement*, it is thought, was the firſt attacked at *Rome*, and commanded by the emperor either to ſacrifice to idols, or ſuffer baniſhment. It was eaſy for him to determine, who eſteemed an exile in ſuch a cauſe a triumph. *Cherſoneſus* (now *Precopia*, a peninſula of the *Krim Tartary*) was the place of it, where he found a number of *Chriſtians* condemned to the quarries on the ſame account; who were forced to fetch water from afar, to ſupply the neceſſities of life. He went up to the top of a neighboring hill, and begged of God to deliver his ſervants from this trouble. His prayers were heard, and immediately he ſpied a lamb ſtriking the ground with his right foot; a fountain of water ſprung up there, and you may call it the water of eternal life. For this miracle, joined to his exemplary deeds and pious diſcourſe, converted almoſt all the inhabitants; inſomuch that this barren tract of land became fruitful of ſaints, and the piety of the people, cultivated the wildneſs of the place.

9. *Nereus*, *Achilleus*, *Eutyches*, *Victorinus*, *Maro*, *&c.* ſervants to the houſhold of *Flavia Domitilla*

Domitilla the younger, were put to death for their faith; the two firſt at *Terracina*, and the others at *Rome*. Their miſtreſs ſoon followed them by the ſame way of martyrdom to heaven. The heathens burned her in her chamber with *Euphroſyne* and *Theodora*. Thus theſe heroic ladies became ſo many holocauſts in the preſence of God, and mounted up to heaven in the odour of ſweetneſs. *

10. S. *John* the Evangeliſt finiſhed his courſe with the end of the Apoſtolical Age. He could reckon beyond the ninetieth year of his life, wherein he had treaſured up numberleſs ſtores of merit. It is ſaid, that the churches of *Pyrgamus*, *Smyrna*, *Thyatira*, *Philadelphia*, *Sardis*, *Laodicea*, *&c.* were founded by him. His principal reſidence was at *Epheſus*, where, perceiving the ſymptoms of death, he cauſed his diſciples to carry him to the church in their arms: his weakneſs not permitting him to make a long diſcourſe he broke out into no other words than theſe: *My dear children love one another.* He repeated this ſo often that the diſciples told him plainly they were tired with hearing the ſame thing over and over again. To which he anſwered, that this was the command of our Lord, and the keeping it enough for ſalvation. Giving them to underſtand that love is the baſis and ground-work of the *Chriſtian* religion; the motive which drew down from heaven the Son of God; the laſt and greateſt of the commandments; on which the law and the prophets have ſuch an entire dependance, that to be happy hereafter in the God of peace,

peace, we muſt avoid animoſities and contentions with our neighbours here. Thus the beloved Diſciple breathed his laſt in love. He was a perpetual virgin, the youngeſt of the Diſciples, and the laſt that died. His tomb many ages together was renowned for miracles, recorded by the pens of SS. *Auſtin*, *Ephrem*, *Gregory* of *Tours*, *&c.* — Beſides his *Goſpel* and *Apocalypſe* he writ three letters; in the firſt he makes it his buſineſs to keep men from ſin, and ſinners from deſpair, by telling them that they muſt not deſpond of forgiveneſs, who have *Jeſus Chriſt* an advocate for them with his Father, and a propitiatory offering for the ſins of the whole world: that the ſureſt proof of the knowledge and love of God is the obſervance of the commandments and the love of one's neighbor. In the ſecond he congratulates the lady *Electa* for the virtuous lives of her children, and gives her ſome cautions againſt heretics and impoſtors. His third directed to *Gajus* praiſes his hoſpitality to ſtrangers, blames *Diotrephes*'s pride, and, gives *Demetrius* a good character. He excuſes the ſhortneſs of the two laſt letters, promiſing to make amends by a viſit. *Oneſimus* ſucceeded him. *

11. The reception S. *Clement*'s preaching found at *Cherſoneſus*, coming to the emperor's ears, he ſent away *Auſidian* to oppoſe it by perſecuting the faithful. *Auſidian*, ſeeing they were reſolved to loſe their lives rather than their faith, imagined the members would fall of themſelves if he once took off their head. So he attacks S. *Clement*: But finding that neither threats

threats nor fair promiſes were able to ſhake the firmneſs of his unbroken mind, he was caſt into the ſea with an anchor about his neck, that his body might ſink to the bottom, and the *Chriſtians* not find the object of their veneration. Providence ordered the matter otherwiſe: for whilſt the faithful were praying together on the ſhore, the ſea retired three miles and diſcovered an oratory of fine white marble, which the angels had built for the repoſitory of the Saint's body. For many ages the ſea went back in the ſame reſpectful manner to ſatisfy the devotion of pilgrims on his aniverſary the 23d of *November*. He ordained 10 prieſts, 11 deacons, and 15 biſhops. Beſides his firſt epiſtle to the *Corinthians*, the contents of which we have ſet down in the year 97, we have nothing genuine. And therefore the other writings attributed to him, as his ſecond letter to the *Corinthians*, one to S. *James*, his *Treatiſe of Virginity*, his *Conſtitutions*, *Recognitions*, *&c.* being either ſpurious, doubtful or adulterated, muſt not be inſerted here.

The End of the Firſt Age.

THE

The SECOND AGE.

Of CHRIST 101 *to* 107. *Of* TRAJAN 5 *to* 10. *Of* ANACLET 1 *to* 7.

THE holy See by S. *Clement*'s death, remained ſome time vacant, having nothing in it then that ſparkled to tempt aſpiring ſouls to a criminal ambition. S. *Anaclet* an *Athenian*, who had received the faith, and the orders of deacon and prieſt at S. *Peter*'s hands, and been trained up by him in the practice of paſtoral labours, was thought worthy to fill his maſter's chair the 3d of *April*. The other metropolitan ſees had alſo their reſpective biſhops of eminent virtue; *Alexandria* had *Cerdo* the fourth biſhop from S. *Mark* (*Anian* being the ſecond, and *Abilius* the third) *Antioch Ignatius*, and *Jeruſalem Simeon*. Beſides theſe, we find *Publius* in *Athens*, *Polycarp* in *Smyrna*, *Papias* in *Hierapolis*, with many others of primitive integrity; whoſe unwearied zeal was bleſſed with that ſucceſs as to gain numbers of proſelytes from the riſing to the ſetting ſun, and that not only in the greater towns, but often even in country villages. But with this

this plenteous harveſt rank weeds ſprung up, and the purity of the goſpel was corrupted by the *Helxeſaites* and the *Cainits*, who made the topic of ſenſual pleaſures, the grand attractive of negligent *Chriſtians.* *

2. The *Helxeſaites* came from *Helxeus*, by nation a *Jew*, and by religion an half-*Jew*-*Chriſtian.* He taught his diſciples to weather the ſtorms of perſecution by freely performing the outward acts of idolatry, and deteſting them at the ſame time in their hearts. His prayers conſiſted in a ſet form of oaths, by ſalt, water, earth, bread, heaven, air and wind. Circumciſion and keeping the *Saturday* were in his ſentiments obligatory; ſacrifices now and in the old law abominable, virginity idle and monſtrous; the H. Ghoſt of the female ſex, and ſiſter to *Chriſt*, who it ſeems was nigh upon an hundred miles long. Theſe and other errors of the ſame leaven, ridiculous inventions as they were, found more ridiculous followers, who held him in ſuch eſteem as to worſhip two women as goddeſſes, and lick the duſt of their feet, becauſe they deſcended from him.— The *Cainits* ſaid *Cain* was formed by an heavenly all-powerful virtue, and *Abel* by a weak one; that the way to be ſaved was to make a tryal of all manner of things, and ſtick at no obſcenity to gratify their luſts; they feigned a preſiding angel over every ſin, whom they invoked moſt devoutly at the committing it, and compoſed a book of S. *Paul*'s aſcent to heaven, ſtuffed with monſtrous filthy expreſſions, which they publiſhed for the ſecret words he heard

heard in his extaſy. They had a particular veneration for *Cain*, *Corah*, the *Sodomites*, and for *Judas* above all, becauſe his treachery occaſioned our Saviour's death. * Theſe domeſtic ills that infeſted the Church were attended with the raging fury of her enemies abroad, who armed with authority, endeavoured to thin with their perſecuting ſword the moſt numerous *Chriſtian* aſſemblies: and *Italy*, *Pontus* and *Bithynia*, where S. *Peter* in perſon had ſowed the faith, bearing the greateſt increaſe, were marked out for the hotteſt perſecution. *

3. It abated in *Bithynia* and *Pontus* upon the governor's letter. This was *Pliny the younger*, ſo called by way of diſtinction from his uncle *Pliny the naturaliſt*: he had in the year 100, been ſubrogated conſul, and then compoſed that celebrated panegyric on *Trajan*, which all the learned juſtly admire, and laſt year was conſtituted governor of *Pontus* and *Bithynia*, together with the city of *Byzantium*, not as an ordinary pro-conſul, but as the emperor's own lieutenant with extraordinary power. He had not been long arrived, but he obſerved the great decay of the *Pagan* worſhip on one hand, and the ſufferings of the *Chriſtians* on the other; who in vaſt multitudes were either indited by others, or preſſed on themſelves to execution, which occaſioned his writing the following letter. —— I take the liberty, Sir, in all my doubts to have recourſe to your majeſty: for who can better guide me in my doubts, or inſtruct me in my ignorance? I have hitherto never been preſent at the trials of the *Chriſti-*

ans: and therefore am in the dark as to the nature as well of their crime as of their puniſhment: and very doubtful, whether allowance is not to be made for the different degrees of age, or if the tendereſt muſt be treated with the ſame rigour as the robuſter conſtitutions; if they are to be pardoned upon repenting, or if it is all one to have been a *Chriſtian*, whether they continue ſo or not: if the name alone is puniſhable without any other crimes, or if the crimes only that are faſtened to the name. In the mean time this is the method I uſed with thoſe that were brought before me on that account; I aſked them if they were *Chriſtians*, and upon their anſwering in the affirmative, I put the ſame queſtion to them a ſecond and a third time, threatening them with death; and if they perſiſted, I commanded them to be executed. For I made no doubt, let the crime of *Chriſtianity* be what it would; but that they deſerved death for their ſtubbornneſs and inflexible obſtinacy. There were ſome others guilty of this madneſs, whom I ſet apart to be ſent to *Rome*, becauſe they were *Roman* citizens. While things went on in this manner, the error, as is uſual, ſpreading farther, ſeveral caſes occurred. A libel was put into my hands with a liſt of ſeveral perſons by name accuſed of *Chriſtianiſm*; who when they denied, that they either were, or had been *Chriſtians*, and in my preſence invoked the gods, and offered up wine and incenſe to your ſtatue, which for that purpoſe I had commanded to be brought with the images of the gods;

gods; and moreover had curſed *Chriſt*, which, they ſay, one can never force a true *Chriſtian* to do, I diſmiſſed them. Others accuſed ſaid, they had been *Chriſtians*, but had left off being ſuch, ſome of them theſe three years, ſome a great many years ago, and one no leſs than 25 years. All theſe adored your image, the ſtatues of the gods, and alſo curſed *Chriſt*. Now all theſe affirmed, that the ſum of their fault or error amounted to this, that they were uſed to aſſemble together on a certain day before the ſun-riſe, and ſing alternatively an anthem to *Chriſt*, as to a God; and bind themſelves by a ſacrament not to commit any wickedneſs, but to keep from thefts, robberies, adulteries, to be faithful to their promiſes, and not deny the depoſitum entruſted to their charge: that when theſe Devotions are over, it is their cuſtom to retire and meet again at a meal, in which there is nothing criminal or uncommon; and that they had left off their aſſemblies ſince the publiſhing of my edict, which in purſuance of your commands forbid the *Heteriæ* and particular aſſociations. To ſatisfy myſelf in this, I gave orders, that two maids, whom they call Deaconeſſes, ſhould be examined about this article upon the rack. But I could find nothing but a ridiculous and immoderate ſuperſtition, and therefore I put off their tryal, and conſult your majeſty upon this occaſion. And the matter ſeemed to me of that conſequence, that it was fit to conſult you, eſpecially on the account of the great numbers that are in danger. For many of

every age, ſex and condition, are, and will be called in queſtion; the contagion of this ſuperſtition having overſpread not only cities, but towns and country villages; yet there is appearance, that we may ſtop its courſe and cure it. This is certain, that now the temples almoſt abandoned begin to be frequented, and the ſolemn rites a long time intermitted, are now revived: and that now the meats for ſacrifices are from all parts brought to be ſold, which till this time had but few chapmen. Whence it is eaſy to conjecture what numbers of people might be reclaimed, if place be allowed for repentance. —— To this letter *Trajan* anſwered thus: You have taken the courſe you ought, my dear *Secundus*, in diſcuſſing the cauſes of thoſe who are brought before you for *Chriſtians*. Nor can any univerſal law be formed ſo as to take in all particular events. The *Chriſtians* are not to be ſought after, but if denounced and convicted, let them be puniſhed. But ſo, that whoever denies he is a *Chriſtian*, and evidences this by ſacrificing to our gods, tho' formerly ſuſpected, let him be pardoned upon his repentance. But as for anonymous libels, let them have no force in the charge of any crime whatſoever: for it would be an ill precedent and unworthy of the age we live in. Upon this letter *Tertullian* cries out: O perplexity between reaſons of ſtate and juſtice! he declares us to be innocent, by forbidding us to be ſearched after, and at the ſame time commands us to be puniſhed as criminals. What a maſs of kindneſs and cruelty, connivance

vance and penalty, is here confounded in one act! Unhappy edict, thus to circumvent and hamper yourſelf in your own ambiguous anſwer! If you condemn us, why do you give orders againſt ſearching after us? And if you think it not well to ſearch after us, why do you not acquit us? —— Theſe orders made *Pliny* connive at the *Chriſtian* aſſemblies, tho' many of them daily periſhed by the malice of their accuſers. *

4. *Trajan* underſtanding that *Decebalus* king of the *Dacians* had broke the peace, marched againſt him a 2d time, and in a ſhort ſpace built a bridge over the *Danube* for the convenience of his forces, being all of ſquare ſtone of wonderful beauty, and one of the moſt magnificent works of this nature in the world. This bridge conſiſted of 20 piles, each 60 foot thick and 150 high, beſides the foundation, which ſupported 20 noble arches of 170 foot, ſo that the whole length was above 4600 foot: a work of great difficulty, conſidering the ſhortneſs of time and the largeneſs of the foundation in a river with an owſy bottom, generally; according to *Jornandes*, 200 foot deep, and ſo violently rapid, that its ſtreams continue freſh for 20 leagues in the *Black* ſea, where they diſburthen themſelves. Upon finiſhing of this bridge, he puſhed on the war ſo vigorouſly, that *Decebalus*, to eſcape captivity, ſlew himſelf. His head was ſent to *Rome*, and *Dacia* (which now contains part of *Hungary*, *Tranſilvania*, *Valachia* and *Moldavia*) was made a regular *Roman* province. After which, returning to

Rome with large ſums of money, and the richeſt ſpoils of the conquered province; he received embaſſies from remote countries, and even from the *Indians* themſelves, tho' their name was ſcarce heard of at that time. He entered *Rome* in a ſolemn triumph, and immediately after was exhibited a great variety of the moſt pompous ſhews, that laſted for the ſpace of 123 days, in which ſometimes 10,000 beaſts both wild and tame, were encountered and killed in one day, accompanied with gladiators prizes, and other martial paſtimes. *

5. The capitol games eſtabliſhed by *Domitian* for every 5th year, were now celebrated for the 6th time; and it is remarkable, that in this ſolemnity, one *L. Valerius Pudens*, a boy of only 13 years of age (perhaps a deſcendent of *A. Pudens*, mentioned *p.* 27.) deſervedly bore away the prize of *Latin* poetry from great numbers of thoſe who aſpired to that honour. Then the emperor made the *Trajan* road, adorned *Rome* with ſeveral ſtately edifices, and began to build that noble pillar which bears his name.

6. New wars called the emperor forth, ſucceſs waited upon his ſword, and glory without example had adorned his ſtandards, if he had not ſtained it with the blood of the *Chriſtians*; *viz.* of *Romulus*, *Hyacinthus* and *Euſtachius*, named alſo *Placidus* before his converſion. He had the command of the horſe under *Veſpaſian* againſt the *Jews*, and lately under the preſent emperor againſt the *Dacians*; on both which

which occaſions he diſtinguiſhed himſelf by his courage and conduct. He was called by a miracle to the militia of *Chriſt*, converted his wife and children, and refuſing to ſacrifice to idols, was with them, as his Acts tell us, by the emperor's orders condemned to be burned in a brazen bull. On this holy altar they were offered up as victims, and crowned more gloriouſly by their new *Phalaris*, than if he had encircled their temples with diadems, and conferred upon them the royal enſigns of majeſty.

Of CHRIST 107 *to* 114. *Of* TRAJAN 10 *to* 17. *Of* ANACLET 7 *to* 10. *Of* EVARISTUS 1 *to* 5.

1. SIMEON the brother and ſucceſſor of S. *James* in the biſhoprick of *Jeruſalem*, had hitherto been preſerved by divine providence at *Pella* and *Jeruſalem* from the rigid ſearch *Veſpaſian* and *Domitian* had made for the deſcendants of king *David*: but now ſome *Jews* informed *Atticus*, the governor of *Syria*, and a perſon inveſted with the conſular dignity, that *Simeon* was not only of this family, but moreover a *Chriſtian*. He was then 120 years old, yet his inhuman judges condemned him to be whipped, and afterwards crucified; who could not but wonder to ſee him bear his torments in his extreme age with all the vigour and firmneſs of youth. The informing *Jews* did not eſcape death, for upon ſtrict examination they were convicted of being of the ſame race with *Simeon*, and therefore like him were

condemned, without having his ſtrong ſupport *in* or reward *of* his ſufferings. S. *Juſtus* a *Jew* by nation ſucceeded; and one *Thebutis*, who had aſpired to that dignity, miſſing his aim formed an hereſy, as did alſo ſeveral others of the *Judaiſing Chriſtians*; who now with greater aſſurance, ventured to publiſh errors, which could no longer be contradicted by the Apoſtles who had beheld *J. C.* in the fleſh, and heard the words of life iſſuing from his own bleſſed mouth.

2. S. *Ignatius* had governed the Church of *Antioch* the courſe of forty years, and was looked upon not only as a biſhop of that particular place, but of all the *Eaſtern* Churches, upon the account of his vaſt learning and ſingular virtue. He infuſed into the faithful a courage worthy their profeſſion, and taught them to ſuffer any thing rather then do what was unbecoming their duty. He was willing to be a great example of this to his flock, and therefore upon *Trajan*'s coming to *Antioch* in his way to *Parthia*, and reviving the perſecution againſt the *Chriſtians*, he was with joy conducted to the emperor's preſence, who ſaid to him: Who art thou, who like an evil demon doſt ſtrive to violate my orders, and perſuade people to deſtruction? *Ignatius*. No one ought to call the bearer of God an evil demon; for all ſuch wicked ſpirits are departed from the ſervants of God; but becauſe I am a torment to them, you call me wicked, and thus I own the charge. *Emperor*. And, who is this God-bearer? (or *Theophorus?*) *Ignat*. He who bears *Chriſt* in his

his heart. *Emp.* And do not we ſeem to thee to have the gods within our breaſts, who fight for us againſt our enemies? *Ignat.* You err in calling the evil ſpirits of the heathens gods: for there is but one God ... and one *J. C.* his only begotten Son, whoſe kingdom may I enjoy! *Emp.* What, his kingdom who was crucified under *Pontius Pilate?* *Ignat.* Yes: his who by that death has crucified my ſins with their author, and given to all thoſe who carry him in their hearts to trample under-foot the wiles and malice of the devil. *Emp.* And doſt thou carry this Crucified in thy heart? *Ignat.* Yes, for it is written (2 *Cor.* vi. 16.) *I will dwell in them, and walk in them.* Whereupon the emperor pronounced this ſentence: Foraſmuch as *Ignatius* carries within himſelf the Crucified, we command that he be carried bound to *Rome* by the ſoldiers, there to be thrown to beaſts for the entertainment of the people. This ſentence gave the holy martyr the accompliſhment of thoſe deſires, with which his breaſt had been long inflamed, by giving him the means of coming to an intimate and more perfect union with his Saviour. He put on his chains with pleaſure, which ſeemed to him ſo many precious gems, and he only wanted to make them rubies with his blood. He ſhook them with tranſport, and they yielded to him a pleaſing harmony. He was in haſte to finiſh his courſe, and in this holy impatience went from *Antioch* to *Seleucia*, from whence he ſailed under the conduct of ten brutiſh ſoldiers,

diers, whom he therefore ſtiles leopards, to *Smyrna.*

3. There he was allowed to go aſhore and viſit S. *Polycarp* the Bp. of that place, who had been formerly with him a diſciple of S. *John* the Evangeliſt. Thither alſo came to pay their reſpects to our holy Bp. in his way to martyrdom *Oneſimus* Bp. of *Epheſus*, *Damis* Bp. of *Magneſia* (a city of *Lydia* in the leſſer *Aſia*, now *Maniſſa*, 24 miles N. W. of *Smyrna*) *Polybius* Bp. of *Tralles* (another town of *Lybia*, now *Chora*) with many others. Their diſcourſe was of the next life, to which S. *Ignatius* was ſo deſirous of attaining by martyrdom, that he conjured them not to let their love interpoſe to ſtop his ſpeedy paſſage to his God, but that all of them, and *Polycarp* in particular would even contend with God in his behalf for this pious deſign. He writ particular letters to theſe three Churches, who had deputed their Bps. to him, and ſent another to the *Romans* by ſome *Epheſians*, who were going directly to *Rome.* That to the *Epheſians* after a ſhort preface is as follows.

4. I received as from God your whole city in the perſon of *Oneſimus* . . . whom I beſeech you in *J. C.* to love and ſtrive to imitate. Bleſſed be God! who has given you ſo excellent a Bp. you who are ſo worthy of him. —— I do not take upon myſelf to preſcribe to you, as if I was any thing; for tho' I am in bonds for the name of *J. C.* I am not perfect, but am beginning to learn, and therefore I ſpeak to you as to fellow-diſciples. —— But inaſmuch as charity

charity forbids me to be ſilent in your concerns, I have exhorted you to run together according to the will of God . . . and of the Bp. as indeed you do. For your renowned Preſbytery, worthy of God, is as exactly ſuited to the Bp. as the ſtrings to the harp, where, by an harmonious charity *J. C.* is ſung, and every ſingle perſon contributes to make up an agreeing chorus. —— And if in ſo ſhort a time I have contracted ſuch a friendſhip with your Bp. . . . . how much happier muſt I eſteem you, who are united to him as the Church to *J. C.* and *J. C.* to the Father. . . . . Let no one deceive himſelf; if he be not within the incloſure of the altar, he is deprived of the Bread of God. —— There are deceivers who talk much of God, but do things unworthy of him: theſe you muſt avoid as you would the approaches of ſo many wild beaſts; for they are mad dogs, who bite unawares: againſt whom you muſt guard yourſelves, as men hardly to be cured. There is but one Phyſician corporal and ſpiritual, made and not made; God in man; true Life in death; firſt paſſible then impaſſible; even *J. C.* our Lord. —— Let your prayers without ceaſing be offered up, . . . in hopes of their converſion. . . . . Let your actions at leaſt be their inſtructions; be mild to their anger, humble to their boaſting, returning prayers to blaſphemies; Faith to errors; truth to corruption; gentleneſs to cruelty. Let us not imitate them, but become their brethren in kindneſs, and imitate the Lord; than whom who has been more unjuſtly uſed? more deſpiſed?

—— Beſides

—— Beſides him let nothing be worthy of you, in whom I bear about theſe chains, theſe ſpiritual jewels; may I riſe again in them by your prayers, of which I deſire always to partake. —— They who profeſs themſelves *Chriſtians* ſhall be made manifeſt by their works; for *Chriſtianity* is not the profeſſion, but the power of faith with perſeverance to the end.--- Be not deceived my brethren, if they who corrupt families by adultery . . . have ſuffered death; with how much more reaſon, muſt they who corrupt the faith of God, for which *Chriſt* was crucified, ſuffer everlaſting puniſhment, and depart into unquenchable fire; as alſo he that hearkens unto them. —— Our God *J. C.* . . . was conceived in the womb of *Mary* of the ſeed of *David*, but by the H. Ghoſt. . . . Now the virginity of *Mary*, her bringing forth a child, and the death of our Lord were kept ſecret from the prince of the world. —— How then became he manifeſt to the world? A Star ſhone out in the heavens, with a brightneſs beyond all other ſtars . . . to which the ſun and moon, with all the leſſer lights were the chorus. . . . Hence the power of magic grew faint, and every bond of wickedneſs diſſolved away. —— If *J. C.* ſhall give me grace through your prayers . . . I purpoſe ſoon in a ſecond epiſtle to explain more amply to you the diſpenſation of which I now began to ſpeak . . . to you, who agree in one faith, and one *J. C.* (who was of the race of *David* according to the fleſh, the Son of man, and the Son of God) . . . who break one and the ſame bread, which

which is our medicine of immortality, our antidote againſt death, and a preſervative of life everlaſting in *J. C.* —— In his letter to the *Magneſians* he writes: Having the honour to bear a name of divine dignity by reaſon of my chains, I ſing the glory of the Churches, wiſhing them the union of the fleſh, and the Spirit of *J. C.* our eternal life. —— It will not become you to uſe too much freedom with your Bp. on account of his youth, but to pay him reſpect according to the power of God the Father; as I perceive your holy preſbyters do, not taking advantage of his ſeeming youth: but as becomes thoſe who are prudent in God, ſubmitting to him, or rather not to him, but the Bp. of us all, the Father of *J. C.* —— There are two things ſet before us, life and death; and every thing ſhall depart into its proper place. For as there are two ſorts of coin, the one of God, the other of the world, and each of theſe has its proper inſcription engraven upon it. *So* the unbelievers bear the ſtamp of the world, and the faithful through charity bear the character of God impreſſed by *J. C.* for whom if we are not ready to dye in imitation of his paſſion, his life is not in us. ... Let all things therefore be performed in a divine concord: your Bp. preſiding in the place of God, your Prieſts in the place of the *Sanhedrim* of the Apoſtles, and your Deacons moſt dear to me, as being intruſted with the miniſtry of *J. C.* who was before all ages with the Father, and has in the end appeared ... As therefore the Lord did nothing without the Father ... ſo do you

you act nothing without your biſhops and prieſts; neither let any thing appear rational to yourſelves apart, but being come together in the ſame place, have one prayer; one ſupplication; one mind; one hope; in charity and undefiled joy. There is one Lord *J. C.* than whom nothing is better; wherefore run together to one Temple of God, to one Altar, as to one *J. C.* only, who ſprung from one Father only, exiſts in One only, and is returned to him. Be not deceived with ſtrange opinions, nor with old uſeleſs fables: for if we ſtill live according to the *Jewiſh* law, we confeſs ourſelves not to have received grace. For the H. Prophets lived according to *J. C.* for which cauſe they were perſecuted, being inſpired by his grace, in order to convince the unbelievers, that there is but one God, who has manifeſted himſelf by *J. C.* his Son, who is his eternal Word, not iſſuing from ſilence. (*Or not coming forth after ſilence. See note.*) —— Lay aſide therefore the old ſour and wicked leaven, and be transformed into the new leaven, which is *J. C.* —— I ſpeak thus (not that I know any of you inclined that way) to forewarn you from being caught by the allurements of vain doctrine . . . you who tho' free I am not worthy to be compared with, tho' bound. —— The *Epheſians* from *Smyrna* ſalute you .... with *Polycarp* the Bp. of the *Smyrneans*. — Remain in the concord of God, poſſeſſing his inſeparable Spirit, which is *J. C.* —— His letter to the *Trallians*. —— I know that your minds are inſeparably joined together, not by a tranſient

ſient, but by an habitual patience, as I have been informed by your Bp. *Polybius*. . . . It is fit you do nothing without your Bp. . . . . be you alſo ſubject to your Prieſts. . . the Deacons alſo, as being the Deacons of the myſteries of *J. C.* ſhould by all means be acceptable to every one. For they are not the miniſters of meat and drink, but of the Church of God . . . without theſe there is no Church. I am perſuaded that you have the ſame ſentiments: for I received the model of your charity in your Bp. whoſe very looks ſpeak inſtruction, whoſe mildneſs power . . . I underſtand many things in God, but take the meaſure of myſelf, not to periſh in my own boaſting . . . I deſire to ſuffer, but know not if I be worthy ſo to do. — I exhort you, or rather not I, but the love of *J. C.* that you uſe none but *Chriſtian* nouriſhment, and abſtain from the paſtures of another kind, that is hereſies, which mix their own pernicious doctrine with that of *J. C.* like thoſe who infuſe rank poiſon into generous wines, and by thoſe treacherous draughts of pleaſure betray the unwary taſter to inevitable death. Wherefore guard yourſelves againſt ſuch perſons, and that you will do, if . . . you remain inſeparably united to *J. C. our* God, to your Bp. and to the Apoſtles commands. He that is within the altar is pure: but he that is out, that is, that does any thing without the Bp. the Preſbyters and Deacons, is not pure in his conſcience. Fly then theſe noxious plants whoſe baleful fruit gives preſent death to thoſe who taſte: plants that our *heavenly* Father diſowns; for, were they

they his, they would appear the branches of the Croſs, and bear immortal fruit. —— I beg you to hear me in charity, leſt my epiſtle ſhould be a teſtimony againſt you. Pray alſo for me who ſtand in need of your prayers through the mercy of God, that I may be worthy of the portion I am about to obtain, and not be found a reprobate. —— My ſoul be your expiation not only now, but when I ſhall have attained unto God. For I am yet in danger, but the Father is faithful to accompliſh both your and my petition, through *J. C.* in whom may you be found unſpotted. —— To the *Romans.* —— *Ignatius* alſo called *Theophorus* to the Church .. preſiding in the place of the region of the *Romans* ... wholly filled with the grace of God pure and unmixt joy. Since I have at length obtained by my prayers to God to behold your faces worthy of him; I hope ſoon, being now bound in *J. C.* to ſalute you.... The begining is favourable, if I find grace that nothing obſtruct my way, from receiving my appointed lot. But I am afraid leſt your love ſhould prove an hindrance to me.... it would be a difficult taſk for me to attain unto God, ſhould you now procure my ſafety... for hereafter I ſhall never meet with ſuch an opportunity .... but if you love my body ſhall have my courſe to run again. Wherefore you cannot do me a greater kindneſs than to ſuffer me to be a ſacrifice to God, now the altar is prepared: that thus you becoming a joint chorus of love, may ſing out together your thanks to the Father through *J. C.* that he has vouchſafed to call a

Bp.

Bp. of *Syria* from the Eaſt unto the Weſt ... to ſet from the world unto God, to riſe again unto him. —— Pray for me, that God may ſtrengthen me both inwardly and outwardly, that I may not only ſay but will; nor be only called, but be alſo found a *Chriſtian.* —— I am writing to the Churches, and informing them that I die willingly for the ſake of God, unleſs you hinder me. I conjure you not to ſhew an unſeaſonable kindneſs towards me, but let me become food for wild beaſts, that I may enjoy God: for I am his wheat, and ſhall be ground by the teeth of wild beaſts, that I may become the pure bread of *Chriſt.* Rather encourage the beaſts that they may prove my ſepulchre, and leave behind me no reliques of my body, leſt I ſhould put any to expence after my death. — From *Syria* unto *Rome* I fight with beaſts, both at ſea and land; both by night and by day: being bound to ten leopards, that is, to a band of ſoldiers, who grow more barbarous upon their being treated with kindneſs, but their injuries inſtruct me more and more. —— My ſoul longs to meet the fierce beaſts prepared for me, and the moſt ardent of my prayers is, that they may not keep at a diſtance from me, as from other martyrs out of reſpect, but that they may ruſh eagerly, and exerciſe all their fierceneſs upon me. Should they delay, I will provoke and urge them on to perform their commiſſion. Pardon me; I know what is for my advantage. And now, *methinks*, I begin to be a diſciple of *Chriſt*, not to be hindered from attaining to him, by any

thing viſible or inviſible. Let croſſes, gibbets, beaſts, fire come; let them hack and divide my limbs, break my bones, and ſhatter my body to pieces; let the united plagues of hell and the devils conſpire to torment me, ſo I enjoy my Saviour *J. C.* All the compaſs of the earth, and the kingdoms of this world will profit me nothing: I had rather dye for *J. C.* than reign to the utmoſt ends of the earth ... Do not ſeparate me from him for the ſake of this world, nor ſeduce me by any of its deſires. Suffer me to enter into pure light ... permit me to imitate the paſſion of my God. —— The prince of this world would fain carry me away, and corrupt my reſolution towards God. Let none of you take part with him, but rather join with me, and adhere to God. —— Believe what I am now writing to you. I write unto you now alive, but in love with death. My love is crucified, and the fire that is within me wants no water, but being alive and ſpringing within me, ſays: *Come to the Father.* I take no pleaſure in the food of corruption, nor the ſatisfactions of this life. I deſire the bread of God, the heavenly bread, which is the fleſh of *J. C.* of the ſeed of *David* and *Abraham*, and the drink that I long for is his blood, which is incorruptible love, and life everlaſting, I wiſh to be no longer among men, *&c.*

5. From *Smyrna* he ſailed to *Troas* where the Bp. of *Philadelphia* (a city of *Aſia*, ſeated on the riſing of mount *Tmolus*, and about 27 miles S. E. of *Sardis*) came to ſee him; thence he wrote to that Church, to that of *Smyrna*,

na, and its Bp. S. *Polycarp.* —— To the *Philadelphians.* — I know that your Bp. obtained the public miniſtry, not of himſelf nor from men, nor with vain-glory, but in the love of God the Father and our Lord *J. C.* — Wherefore, as becomes the children of light and truth, fly diviſions and falſe doctrines: and where your ſhepherd is, do you follow after him. For there are many wolves ſeemingly worthy of belief, that with a malignant pleaſure carry away captives thoſe who run in the courſe of God: but in your concord they ſhall find no place. Abſtain therefore from thoſe evil plants *of doctrine*, which are not cultivated by *J. C.* —— Be not deceived brethren; if any one follows him who makes a ſchiſm in the Church, he ſhall not inherit the kingdom of God. —— Endeavour all to partake of the ſame H. Euchariſt: for there is but one fleſh of our Lord *J. C.* and one chalice in the union of his blood; one altar, as alſo one Bp.... with his Preſbytery and Deacons my fellow-ſervants. — Tho' ſome would have deceived me, according to the fleſh, yet the Spirit, which comes from God, they cannot deceive. —— I cried out whilſt I was among you, with a loud voice: Unite yourſelves to the Biſhop, the Prieſts and the Deacons. Upon which it was ſuſpected that I foreſaw the diviſion of ſome; but he for whoſe ſake I am in bonds is my witneſs, that I knew it not from man; but the Spirit declared it, ſpeaking after this manner: Do nothing without the Bp. keep your bodies as the Temples of God: love

union, fly diviſions: and be the followers of *Chriſt*, as he is the follower of his Father.—— To the *Smyrneans*.——I have obſerved, you are immoveably fixed in your faith, and nailed, as it were, to the Croſs of our Lord *J. C.* both in fleſh and in ſpirit, and confirmed in charity by his blood, being fully perſuaded of the things which regard the Lord; who truly was of the race of *David* according to the fleſh; but the Son of God, according to the Will and Power of God: truly born of the Virgin, and baptiſed by *John* —— truly crucified for us in the fleſh, under *Pontius Pilate*, and *Herod* the Tetrarch —— he ſuffered in reality, as in reality he roſe again, and not as ſome Unbelievers ſay, that he only ſeemed to ſuffer, they themſelves only ſeeming to be —— I know that after the reſurrection he was in the fleſh... when he came to thoſe who were with *Peter*, he ſaid: *Take, handle me, and ſee that I am not an incorporeal ſpirit:* and immediately they touched and believed, being convinced by his fleſh and his Spirit: therefore they contemned death, and found themſelves exalted above it. —— I put you in mind, dear brethren, of theſe things, not queſtioning but they are your ſentiments, to the end you may be armed before-hand againſt certain beaſts in the ſhape of men, whom you ought not to receive, nor if poſſible, meet with; and content yourſelves with praying for their converſion, which yet will be very hard, but of this our Lord *J. C.* the true life has the power. —— The names of theſe unbelievers I thought not fitting to mention to you.---

Let

Let no man deceive himſelf: the things in heaven, the glorious angels and principalities, the things viſible and inviſible, ſhall riſe in condemnation of thoſe who believe not in the blood of *Chriſt*.— Let no man's ſtation puff him up: faith and charity are worth all, and preferable to all beſide. Conſider how contrary theſe men are to the deſign of God; they have no regard to charity, no concern for the widow, the fatherleſs and the orphan. —— They abſtain from the Euchariſt and public Prayers, becauſe they confeſs not the Euchariſt to be the fleſh of our Saviour *J. C.* that which ſuffered for our ſins, that which the Father of his goodneſs made to riſe again. —— I ſalute the families of my brethren, with their wives and children, and the virgins that are ſtiled widows. —— By this laſt expreſſion S. *Ignatius* means the deaconeſſes, who had the appellation of widows, becauſe generally they were ſuch, tho' not always.

6. S. *Ignatius* deſigned to have writ to the other Churches of *Aſia*, but being on a ſuddain obliged to embark for *Naples*, he contented himſelf with ſending a letter to S. *Polycarp* Bp. of *Smyrna*, to be read in the Churches. It begins: Knowing that your mind, like an immoveable rock is fixed upon God, I give him exceeding thanks, that I have been thought worthy to behold your bleſſed face, for which may I always rejoice in God, wherefore I beſeech you ... to preſs forward in your courſe, and exhort all *mankind* to the ways of ſalvation. Maintain the poſt in which you are placed, with all the powers of ſoul and body, and let

unity, than which nothing is better, be your peculiar care. Support all men as the Lord ſupports you, and continue to bear all things with charity. Pray without ceaſing, and aſk for an addition to your wiſdom: and be watchful as you are poſſeſſed with the Spirit which ſleepeth not. Speak to each perſon according to the aſſiſtance which God ſhall beſtow upon you. Bear the infirmities of every one, as a perfect combatant, *conſidering that* the profit ſhall riſe in proportion to the greatneſs of the labour. . . . Every wound is not healed with the ſame plaiſter: but the violent acceſſions of a diſtemper muſt ſometimes be mollified by ſoftning remedies: and thus in all things be you wiſe as a ſerpent, and harmleſs as a dove.--- Be not moved by perſons of great repute that teach other doctrines; but be ſteady and firm like an anvil to repeated blows; and know it is the excellence of an hero to be wounded and yet to conquer. And wounds we ought to bear for God's ſake, that he may bear with us. Make every day an improvement in virtue, diſpoſing the ſeaſons and times of action in ſuch manner, as to gain him who is above all time.--- Let not the widows be neglected, but be you next to God their guardian.-- Have regard to the ſlaves of both ſexes, but let them not be puffed up, but on the contrary ſubject themſelves ſtill lower for the glory of God, that they may obtain from him a better liberty. Let them not deſire to be ſet free at the charges of the brethren, leſt they become ſlaves to their own paſſions. Avoid all wicked artifices, or rather never talk of them,

even

even in converſation. Teach my ſiſters, to love the Lord, and be ſatisfied with their huſbands as well in regard of the Spirit as the fleſh. In like manner exhort my brothers in the name of *J. C.* to love their wives, as he *the Church.* If any one can live in the ſtate of virginity in honour of the fleſh of *Chriſt*, let him remain in it without boaſting: but if he prides himſelf in it, he is loſt. —— Hear the Bp. that God may hear you. My ſoul be ſecurity for thoſe who ſubmit to the Bp. the Prieſts and Deacons: and may my lot be with them in God. Let all be in common among you, your labours, combats, courſes, ſufferings, ſleeps and watchings, as becomes the ſtewards, aſſeſſors and miniſters of *Chriſt.* Pleaſe your general under whom you fight, from whom you receive your recompence and pay: let no deſerter be found among you; but let your Baptiſm remain as *the badge and* arms of your profeſſion; your faith as your helmet, your charity as your ſpear; your patience as your whole armour. Let your works be the fortreſs intruſted to your care, worthy of a ſuitable retribution. —— Now ſince it has been manifeſted to me, that the Church of *Antioch* in *Syria* is at peace ... it will be expedient, moſt worthy *Polycarp*, to call a ſelect council, and chuſe ſome perſon dear to you and patient of labour, to go the meſſenger of God into *Syria*, to expreſs the fervour of your charity to the praiſe of *Chriſt.* For a *Chriſtian* does not belong to himſelf, but muſt be always ready for his Maſter's ſervice. —— And ſince I have not

been able to write to all the Churches, becauſe I muſt ſuddainly ſet ſail from *Troas* to *Neapolis* . . . do you write to the Churches that are near you, as being inſtructed in the will of God, that they may alſo do the ſame. —— I ſalute all by name. — Farewel in the Lord.

7. From *Troas* he ſailed on to *Neapolis*, a ſea-port of the *Thracian Macedonia*, from thence by land went to *Philippi*, and thence to *Epidamnus* (now *Durazzo* about 100 miles N. E. of *Brindiſi*) a port of the *Adriatic* ſea, where he embarked, and entering the *Tyrrhene* ſea, came within ſight of *Pozzuoli*. Our Saint was very deſirous of going from thence to *Rome*, that he might tread in S. *Paul*'s foot-ſteps in his way to martyrdom; but a violent guſt of wind ariſing, hindered the accompliſhment of his deſires, and drove him into *Porto*, a ſmall place lying at the mouth of the river *Tyber*. From *Porto* arriving at *Rome*, the *Chriſtians* went to ſee him with a mixture of ſorrow and joy: they rejoiced to behold his bleſſed face, but grieved to think this ſight would ſoon terminate in his death. He knew them all by the Spirit, and as he found ſome eager to prevent his execution, he conjured them in terms yet ſtronger than what he had uſed in his epiſtle to them, not to envy him the happineſs of haſtning to his Lord: then encompaſſed by the brethren, he fell upon his knees, and prayed the Son of God, for the peace of the Church, and mutual charity of the *Chriſtians*. After which he was brought to the amphitheatre and immediately expoſed to

to the hungry lions. A number of people came to this ſight, and the venerable Saint entered with a boldneſs and majeſty that ſtruck the ſpectators with wonder. He told them it was no crime had brought him thither, but that the lions were to grind him to pieces, that he might become wheat worthy of *Chriſt*. It happened as he ſaid, and there remained nothing of him but the larger bones, which the faithful wrapt up in a linnen cloth, and carried back to *Antioch*, with that pomp and ceremony, which S. *Chryſoſtom* deſcribes in the ſermon made in his honour. He calls theſe reliques an inexhauſted treaſure, which whoſoever approached in their afflictions with a ſincere faith, went away with the favour they deſired. —— Theſe letters were penned with a primitive ſimplicity, and therefore deſtitute of the ornaments of human eloquence. His thoughts were taken up with other affairs than the choice of ſtudied expreſſions, and being about to finiſh his courſe, he did not write ſo much to excite their preſent paſſions to virtue, as to leave behind him a laſting impreſſion. But ſometimes the warmth of his heart inflamed with the love of God, and burning with the deſire of martyrdom, blazed out in the moſt ſublime and pathetic ſentences at once, particularly in his epiſtle to the *Romans*. Beſides theſe ſeven epiſtles almoſt univerſally acknowledged, we have eight others that go under *Ignatius*'s name, (*See note*) one of which is directed to *Heron*, who * ſucceeded him.

8. Mean

8. Mean time, S. *Polycarp*, who had not yet heard the particulars of S. *Ignatius*'s circumſtances, made a collection of his ſeven juſt mentioned epiſtles at the requeſt of the *Philippians*, prefixing an excellent one of his own to that Church, in which he expreſſes the great ſhare he had in the joy with which God was pleaſed to bleſs them, in entertaining and aſſiſting thoſe patterns of a ſincere charity (*Ignatius*, *Zozimus* and *Rufus*) whoſe ſacred chains are the diadems of God's elect; and in their ſolid faith, which, publiſhed from the firſt Apoſtolical times, not only remains at preſent, but fructifies with a large increaſe through *Jeſus Chriſt*. After which he lays down many excellent inſtructions both for the eccleſiaſtics and the laity. S. *Jerom* ſays, this letter was very edifying, and therefore publickly read in the Churches of *Aſia* in his time. S. *Irenæus*, *Photius*, *&c.* are large in its praiſe; and *Euſebius* takes notice, that there are ſeveral paſſages of S. *Peter*'s epiſtle contained in this. It firſt appeared printed in the original *Greek* in 1633. Beſides this letter he wrote ſeveral others, cited by the authors of the 6th and 7th ages, and probably a treatiſe againſt *Ebion* and other heretics.

9. This perſecution, as S. *Chryſoſtom* obſerves, was particularly levelled at the Bps. of the Church: many of them found a paſſage to heaven by their blood, and amongſt the reſt, S. *Oneſimus* Bp. of *Epheſus*, who, it is thought, was ſtoned to death at *Rome*; where his body was firſt interred, and ſometime after carried to *Epheſus*. * S. *Anaclet* Bp. of *Rome* finiſhed his

his courſe by a glorious death in defence of the faith, and was ſucceeded by *Evariſtus* a *Grecian*, ſon of a *Jew*. *Cerdo* of *Alexandria* was ſucceeded by * *Primus* or *Aprimus*. S. *Juſtus* of *Jeruſalem* by *Zachæus*, and in the ſpace of 25 years he had no leſs than 13 ſucceſſors, which is one argument of the emperor's ſeverity to the Chriſtians. () () ()

Of CHRIST 114 *to* 118. *Of* TRAJAN 17 *to* 20. *Of* ADRIAN 1. *Of* EVARISTUS 5 *to* 9.

1. THE emperor *Trajan* mean-time proceeded in his eaſtern exploits, * ſubdued many ſtrong cities, and among others *Arbela* in *Aſſyria*, famous for *Darius*'s overthrow in the neighboring plains by *Alexander the Great*. From whence he moved on without any great reſiſtance till he came to *Babylon*, which carrying by force, he made himſelf maſter of all *Chaldea* and *Aſſyria*. Here he formed a project of making a cut from the river *Euphrates* to the *Tygris*, for the convenience of his carriages, but finding it impracticable by reaſon *Euphrates* was ſo much higher than the *Tygris*, he had them brought by land to the laſt mentioned river; from whence he advanced to *Cteſiphon* the capital of *Perſia*, and after taking that town, he went on making new conqueſts to the admiration and terror of the neighboring nations.

2. After this great ſucceſs he went to *Syria*, and wintered at *Antioch*, whither a numerous and ſplendid train of kings, potentates, and embaſſadors,

embaſſadors, with a multitude of other perſons from all the provinces of the empire reſorted, either upon the ſcore of buſineſs, or to ſatisfy their curioſity in the ſight of ſo magnificent a court. In the midſt of this ſplendor a moſt dreadful earthquake happened, which was in a manner general, but *Syria* and *Antioch* felt the greateſt of its fury. It began with a moſt violent whirlwind, which overthrew moſt of the houſes, tore up huge trees from the roots, and brought down the birds to the ground; and this was followed on with ſuch diſmal flaſhes of lightning, ſuch tempeſts of fire, and hideous tremblings of the earth, that the world ſeemed to be in flames, and the earth in ſtrong convulſions, opening her jaws to devour all human kind. Thouſands of people were involved in the ruins of this city, and only three eſcaped with life from under them, to wit, a woman with an infant ſucking at her breaſt, and another infant ſucking the breaſt of his dead mother. Many that by flight had preſerved their lives, loſt the uſe of their limbs. *Pedo* the conſul periſhed in this earthquake; and the emperor only eſcaped by getting out of a window into the fields, where he ſtaid many days in his tent. But there he was not out of danger. For the violence of the earthquake leveled the neighboring mountains, dried up large rivers, and forced out in other places new ſources of water. It is thought that theſe calamities cauſed ſome remorſe in *Trajan*'s mind for perſecuting the *Chriſtians*; and it is moreover ſaid, that *Tiberian* governor of *Paleſtine* ſent him

him an account, that he was tired with putting the laws in execution againſt the *Chriſtians*, who crouded to execution in ſuch multitudes, that he was at a loſs how to proceed. Upon which the emperor gave orders, that no particular inquiſition ſhould be made after them, tho' if any offered themſelves they ſhould ſuffer. *

3. The rebellion of the *Jews*, who were enemies avowed of the *Chriſtians*, might perhaps alſo not a little contribute to the peace of the Church. This rebellion broke out firſt in *Cyrene* a *Roman* province in *Africa*, ſoon after in *Egypt*, and next in the iſland of *Cyprus*, where they carried themſelves with ſuch an exceſs of barbarity as almoſt ſurpaſſes belief. * They were not content to imbrue their hands in the blood of the *Greeks*, *Romans* and *Chriſtians*, but they muſt drink it too, and fill their ſtomachs with their ſlaughtered members. They made girdles of their guts, beſmeared their face with their blood, and covered themſelves with their ſkins. They expoſed them to wild beaſts, ſawed them in two, ripped open their bowels, and obliged ſome of them to play the gladiators and kill one another. In *Cyrene* alone, two hundred thouſand perſons periſhed by their cruelty; and, in the iſland of *Cyprus*, two hundred and forty thouſand. This furious comportment made the emperor ſuſpect the *Meſopotamian Jews*, upon which he baniſhed the greateſt part, and put the others to death. And becauſe of the enormous cruelty of the *Jews* in *Cyprus*, and alſo for the ſecurity of the *Cypriots*,

priots, he publickly enacted: that no *Jew*, tho' driven by tempeſts, ſhould preſume to ſet foot in *Cyprus*, under pain of immediate execution, as already condemned by his very appearance on that ſoil, which had been tainted with the deadly venom of his countrymen. *

4. In the midſt of theſe calamities, the emperor ſtill purſued his victories in the *Eaſt*, when coming to *Selinunte* in *Cilicia* he died there, either of ſickneſs or poiſon, the 8th of *Auguſt*, the 63d year of his age, and 20th of his reign. He had no great ſtock of acquired Erudition, but the greatneſs of his natural genius abundantly ſupplied this defect; and the kind reception perſons of merit found in his court, furniſhed his reign with celebrated philoſophers, orators, poets and hiſtorians. They obſerved in him a generous temper, a ſincere friendſhip, and all the military virtues of courage, vigilance and prudence, reſiding in him by way of excellence and ſingularity. To which are to be aſcribed the great victories he won over the inhabitants of *Colchis*, the *Armenians*, *Parthians*, *Oſdroenians*, *Arabians*, *Aſſyrians*, *Perſians* and *Iberians*. But a load of the blackeſt crimes, ſuch as gluttony, drunkenneſs, cruelty, ſodomy and idolatry, not only depreſſed thoſe good qualities in him, but ſunk his ſoul down into that bottomleſs pit from whence there is no redemption. *Adrian* his couſin's ſon, whom he had adopted at the ſollicitation of the empreſs *Plotina*, ſucceeded him.

Of

Of CHRIST 118 *to* 132. *Of* ADRIAN 1, 2 *to* 14. *Of* EVARISTUS 9, 10. *Of* ALEXANDER 1 *to* 12. *Of* SIXTUS 1, 2.

1. AT his coming to the throne he writ to the ſenate, that he would never put any ſenator to death without the conſent of that auguſt aſſembly. He remitted to the people vaſt ſums of money due to himſelf and the publick treaſury, and confirmed all the acts of his predeceſſor. * In his reign the errors of *Saturnin*, *Baſilides* and *Carpocras* became in vogue, and caſt a ſcandal upon the purity of the *Chriſtian* religion. *Saturnin* was an *Antiochian*, the two others *Alexandrians*, and all three diſciples of *Menander*. *Saturnin* ſaid the God of the *Jews* was one of the rebelling Angels whom *Chriſt* ſubdued; that feeding on any thing that had been animated was ſinful, as were alſo marriage and generation. *Baſilides* held the ſame opinions, but delivered them in a more unintelligible jargon; he added to them, that *Chriſt* beſtowed his outward form upon *Simon* the *Cyrenean*, who was crucified (and not *Chriſt*) and therefore it was right to renounce the crucified; he had his ſalvo for idolatry too; but that and many other tenets were to be kept inviolably ſecret; he ſaid there was no reſurrection, but that our ſouls tranſmigrated, and were puniſhed in one body for what they committed in another. *Carpocras* pretended to prove from ſcripture, that the luſts of the fleſh were commanded, and neceſſary

to

to arrive at God. *Millenariſm* (that is the thouſand years of pleaſure at the end of the world mentioned *p.* 97.) was another blot of *Chriſtianity*, and that ſo much the more manifeſt, becauſe it was entertained by perſons of probity and learning, tho' not in the *Cerinthians* unreſtrained ſenſe of carnal delights. The chief promoter of this opinion was S. *Papias* Bp. of *Hierapolis* in *Phrygia*. He had been a diſciple of one S. *John* a prieſt, and very diligent in enquiring of him and other Apoſtolical perſons the minuteſt circumſtances of *Chriſt* and the Apoſtles, but being a perſon of a capacity very much inferior to his piety, he often miſtook their meaning, and by his authority drew ſeveral eminent writers, as SS. *Juſtin*, *Irenæus*, *&c.* into the ſame error. But they did not look upon this account of the thouſand years as certain; and S. *Juſtin* in particular, frankly owned to *Tryphon*, that he laid no ſtreſs upon it, there being many ſincere and devout *Chriſtians*, who did not hold it, as well as others that did. *Papias* writ five books, called *the Expoſition of the Lord's Words*, of which only ſome fragments remain. It is thought he lived many years after this; but that S. *Evariſtus* Bp. of *Rome* finiſhed his courſe this year by martyrdom. S. *Alexander* a *Roman* by birth ſucceeded. *

2. *Adrian* took a reſolution of viſiting all the provinces of the *Roman* empire, which was now far extended beyond what it had ever been before, ſaying, *That an emperor ſhould like the ſun carry his light through all the regions of*

of the earth. He made moſt of his journeys bare-headed and a-foot, and that as well on the frozen *Alps* as on the burning ſands of *Egypt.* With a ſplendid retinue he paſſed through the *Griſons* in his way to *Gaul,* where, upon *Italicus* the the preſident's complaint, he put to death *Fauſtinus* a prieſt, *Jovita* a deacon, and *Aſra* the preſident's lady, for perſiſting in the confeſſion of *J. C.* From *Gaul* he went to *Germany* where the principal forces of the army were, and having eſtabliſhed ſtrict diſcipline amongſt them, * he paſſed into *Britain,* which ſince *Domitian*'s time had been as to the ſouth in peaceful ſubjection to the *Roman* empire, over which *Cælus, Marius*'s ſon, reigned as a dependant king and ally of the *Romans.* There *Adrian* coming he reformed many abuſes, and to hinder the incurſions of the *North Britons* built of wood and earth a wall fourſcore miles long; that is from *Solway Frith* on the weſt, to *Tinmouth* eaſtward. * From thence he went to *Rome, Mauritania, Athens* * towards *Parthia* and other * parts of the Eaſt, and * then again to *Athens,* where being initiated in the myſteries of *Eleuſinia,* he engaged himſelf with greater zeal to carry on the perſecution; by which *Athens* loſt its biſhop *Publius* and many other perſons eminent for piety. The example of the emperor influenced the maſters of private families; and therefore *Heſperius,* his wife *Zoe,* and his young children *Cyriacus* and *Theodulus,* profeſſing their abhorrence of the idolatrous worſhip uſed in their maſter's houſe, after a long courſe of torments were condemned to breathe

their laſt in an oven. * From *Athens* the emperor went back to *Rome*.

3. About this time happened the martyrdom of SS. *Serapia* and *Sabina*. *Sabina* was a widow, and daughter of one *Herod*, who had made a conſiderable figure in the court of *Veſpaſian*. She had happily contracted a friendſhip with one *Serapia* a young *Chriſtian* virgin of *Antioch*, and became her convert. Soon after, *Serapia* was accuſed of *Chriſtianiſm*, and her judge, knowing that the loſs of virginity, tho' even by force, would be incomparably more afflicting than any torments, threatned to have her violated by two *Egyptians*, unleſs ſhe would ſacrifice to the *Roman* gods. Upon her refuſal the gravity of the judge deſcended to play a venerable pimp, commanding to expoſe her to their brutal luſt. To ſatisfy which the *Egyptians* entered her chamber at night, but were ſtopped from approaching any further, by a youth, who appeared reſplendent as the midday ſun, which ſtruck them with ſuch a dread and conſternation, that they fell ſpeechleſs on the floor, and lay ſtretched out there in that condition all night. Mean while the holy virgin ſtretched out her hands to heaven, to give thanks and beg the continuance of the divine protection. The judge next morning ſent for her, and was highly ſurpriſed at ſo unexpected an adventure; however he put the beſt face upon the matter, and rallied the holy virgin, ſaying that by ſome ſpell ſhe had put the *Egyptians* in this caſe, that they might tell no tales; and that if ſhe would convince the company

of

of her chaſtity, ſhe muſt bring them to themſelves again, to tell the naked truth. Accordingly the *Egyptians* brought before the tribunal, at *Serapia*'s prayers recovered, and told all that happened. This did not move the hardened judge, who told her in ſhort ſhe muſt either ſacrifice to the gods or die. She anſwered, that therefore ſhe did not ſacrifice that ſhe might not die eternally, but hoped that by her preſent death ſhe might become a ſacrifice to the immortal God. In fine, after having courageouſly ſuffered lighted flambeaux at her ſides, and a barbarous beating, ſhe was beheaded the 29th of *Auguſt*. S. *Sabina* followed her miſtreſs in religion, and was buried on mount *Aventine*, where a Church of her name, allotted for the *Aſh-Wedneſday* ſtation, was built by *Celeſtine* I, enlarged by *Eugenius* II, and very much beautified by *Thomas Philip Howard* Cardinal of S. *Sabina*, great uncle to the preſent duke of *Norfolk*.

4. The perſecution now growing violent, it was thought proper the *Chriſtians* ſhould remonſtrate their caſe to the emperor; and therefore *Quadratus* and *Ariſtides* preſented him two excellent Apologies they had compoſed, proving the innocence of the *Chriſtians*, who were traduced and condemned as the worſt of malefactors. *Quadratus*'s Apology was in *Euſebius*'s time extant, and in the hands of the faithful. One may judge, ſays he, of the antiquity by the following words; The miraculous works of our Saviour always ſubſiſt, becauſe they are true. The ſick that have been cured, the dead

who have been raiſed to life have openly appeared after they had been thus reſtored to health or life. And ſome of theſe are ſtill among us, tho' it is now a long time that our Lord has aſcended into heaven. *Euſebius* ſays, that in this Apology he gave pregnant proofs of his excellent parts and Apoſtolical doctrine. And S. *Jerom* calls it a moſt uſeful work, fraught with ſtrong reaſons, great light, and worthy of a diſciple of the Apoſtles. If he is the ſame perſon with *Quadratus* Bp. of *Athens*, we muſt add, that the *Athenians* after the loſs of their biſhop *Publius*, growing ſo cold and languid in their faith, that their remiſſneſs ſeemed to portend an univerſal apoſtacy, *Quadratus* his ſucceſſor revived the dying fire of religion; and not content with reforming abuſes only, preached the faith, and by daily converts enlarged the bounds of the Church, inſomuch that he obtained the title of Evangeliſt. He was contemporary with *Philip*'s virgin-daughters, and endued with the ſame prophetic gifts. To come back to the Apology, S. *Jerom* ſays, it was penned with ſuch force, that it extinguiſhed a moſt grievous perſecution. But this honour was not due to *Quadratus* alone, for *Ariſtides* an *Athenian* philoſopher had a great hand in it, whoſe Apology was full of paſſages taken from the philoſophers, and was an illuſtrious monument to poſterity of the fineneſs of the author's wit and eloquence. At the ſame time *Serenius Granianus* pro-conſul of *Aſia*, tho' an *Heathen*, writ to him, that many innocent perſons ſuffered under the imputation of *Chriſtians*, and

and that he thought it very hard, that a bare name ſhould expoſe them to the malice of their enemies. All theſe things concurring to ſweeten *Adrian*'s ſpirit, he writ to the governors of their reſpective provinces, not to puniſh the *Chriſtians* unleſs they were accuſed of ſome capital Crime beſides that of their religion, and his letter on this ſubject to *Minutius Fundanus* preſerved by *Juſtin Martyr* is as follows: I received a letter from the illuſtrious *Serenius Granianus* your predeceſſor. It is an affair well worth your care, to put a ſtop to vexatious ſuits, and to give no handle to informers to carry on the trade of malice. If then the ſubjects of our provinces have any thing to ſay againſt *Chriſtians*, and will prove it in public, ſo that the *Chriſtians* may anſwer for themſelves in open court, it is your duty to hear them in a judicial way only, and not to be overborn by the petitions and tumultuary clamours of the people: for it is your place and not theirs, to judge of the merits of the cauſe. If therefore the informer ſhall make it appear, that *Chriſtians* have done any thing contrary to law, puniſh them according to the quality of the crime; ſo on the other ſide, if you find it to be a malicious charge, only take care to condemn and puniſh them as the malice deſerves. This letter gave ſome reſpite to the perſecution againſt the *Chriſtians*, which was ſtill kept on foot under falſe pretexts; and the judges being byaſſed, required no great proofs to condemn them. () Thus S. *Heron* ſucceſſor to S. *Ignatius*

tius in the biſhoprick of *Antioch* was taken off, and ſucceeded by *Cornelius*. ()

5. S. *Alexander* Bp. of *Rome* had the ſame fate: by his means many ſenators and illuſtrious citizens of *Rome* had embraced the faith. The enemies of it thought to be revenged on his perſon by the horror of torments they made him undergo. But his courage ſurpaſſed their cruelty: he tired his tormentors, and laid down his life in defence of the Church which he had governed ten years and ſome months. Two holy prieſts *Theodulus* and *Eventius* were companions of his martyrdom, as ſeveral of his converts were followers afterwards. To this Saint, ſays *Anaſtaſius*, is owing the extent of holy water to private houſes, by conſtituting, that water bleſſed with ſalt ſhould be ſprinkled in the habitations of men to chaſe away the devil. SS. *Jerom*, *Epiphanius*, *Theodoret*, *&c.* give us many inſtances where it has had this deſired effect: and we are informed by the pens of SS. *Cyprian*, *Baſil*, *Cyril* of *Jeruſalem*, *Ambroſe* and *Auguſtin*, of the rites and frequent uſe of it. —— *Sixtus* a *Roman* by birth ſucceeded. *

6. *Adrian* reviſiting the Eaſt, reſtored to *Choſroes* king of the *Parthians* his daughter whom *Trajan* had taken priſoner; then travelled through *Syria*, *Paleſtine*, *Arabia* and * *Egypt*. There as he was ſailing on the *Nile*, *Antinous*, a youth of his retinue, whom he paſſionately loved after a ſcandalous faſhion, dropt in by chance as was given out, and was drowned; tho' *Dion* aſſures us, he was purpoſely

poſely devoted to this death, for the emperor's preſervation according to his canons of magic. Be it as it will, the emperor lamented his death bitterly; and beſides the tears that he offered to his memory built a city, ten leagues from the *Nile*, that bore his name. Not content with theſe honours, he erected altars to him, and ordered ſacrifices to be given to this new divinity. The *Chriſtians* and *Jews* of *Egypt* were ſtruck with horror at ſo infamous a conſecration, and were ſomewhat free in ridiculing his godſhip: which incenſed the emperor ſo far, that he wrote a letter full of malicious aſperſions againſt them to *Servian* governor of the province, and put to death many of the faithful in and about *Alexandria*. The *Roman* martyrologe mentions the 22d of *September* one *Irais* of *Alexandria*, who going to draw water beheld a ſhip full of *Chriſtians* condemned to death, or to ſome deſart iſlands. The love of *Chriſt* tranſported the young virgin with a deſire of joining herſelf to the company, that ſhe might be partaker of their crowns. She went aboard, and was led with them to the city of *Antinous*, where by different torments they all arrived at eternal happineſs.

Of CHRIST 133 *to* 138. *Of* ADRIAN 17, 18 *to* 21. *Of* SIXTUS 3 *to* 8.

1. BUT the *Jews* of all people ſeemed to ſuffer the moſt under the *Roman* government, and the deep reſentment of their ill uſage drove them to attempt all that a bold

deſpair could prompt them to. It ſeems *Adrian* had about 10 or 11 years ſince, laid ſome new foundations to *Jeruſalem*, and began to rebuild the city, which was an action ſo grateful to the *Jews*, that they all concurred in a work which appeared ſo much for their nation's honour and advantage. But they were miſerably miſtaken in their reckoning, for this very city, to which they contributed their hands and purſes, was filled with a *Roman* colony, and a temple in the place of the old one was erected with a dedication to *Jupiter*. Theſe innovations in *Jeruſalem*, and the idolatrous rites in the holy place of *Sion*, made them hatch a rebellion, that broke out * under the conduct of *Barchochebas*, which name in *Engliſh* ſignifies the *Son of a Star*.

2. He was looked upon as the Star foretold by *Baalam*, *Numb.* 14. v. 15, that was to riſe from *Jacob*, under whoſe propitious influence the choſen people ſhould free themſelves from their long obſcurity, and be reſtored to their native luſtre. He carried lighted flax in his mouth, which made the deluded populace think that he breathed nothing but fire and flame. Pity and mercy were baniſhed his army, barbarity and cruelty reigned without controul, and no diſtinction of ſex or age could licenſe a ſoldier of his, to ſpare a *Roman*'s or a *Chriſtian*'s life. *Rufus*, governor of *Judea*, having received forces from the emperor, killed a multitude of *Jewiſh* men, women and children, by way of repriſal; and in ſeveral ſkirmiſhes was often too hard for them. But the emperor reſolving

reſolving to put an end to this war, called for this purpoſe from our *Britain*, *Julius Severus* the moſt expert general of his time. He did not judge it expedient to hazard a pitched battle,* but overcame them in ſeparate bodies, by ſtratagem and ſurprize, ſlew 580,000 of them, demoliſhed all their towns, and the new-built *Jeruſalem*, which the *Jews* in this rebellion had made themſelves maſters of. But the moſt remarkable action was the ſiege of *Bether*, or *Bitther*, a well fortified place near *Jeruſalem*, whither great numbers of the *Jews* had retired themſelves to put their all upon this laſt ſtake. But after ſuffering the extremities of hunger and thirſt, this ſtrong hold was taken from them with a prodigious ſlaughter in *Auguſt*, a month fatal to the *Jews* for the deſtruction of *Jeruſalem* by *Nebuchadnezzar*, and of the Temple by *Titus*.* Few *Jews* were left to ſurvive this ruin of their nation; for fire and contagious diſeaſes took off many whom the ſword had ſpared; others were ſold like beaſts in public markets, and the reſt tranſported into *Egypt* and other countries, where ſome periſhed by ſhip-wracks, and others languiſhed out their lives in ſlavery. Their own writers tell us, they ſuffered more under *Adrian* than under *Nebuchadnezzar*, or under *Titus*; ſo heavy was the hand of God upon this wretched generation, who now like *Cain* were forced to wander upon the face of the earth, after ſeeing their beloved *Jeruſalem* razed to the ground, and their ſtately Temple plowed up according to the *Roman* cuſtom, as the higheſt token of ignominy.

ignominy. * *Adrian* then out of its ruins built a new city, which he called *Elia-Capitolina*; this city had another ſituation from the former; for mount *Calvary* the ordinary place of execution, was now incloſed within the walls, and mount *Sion* the place of the Temple, and all the ſouthern parts of the old city excluded, left deſolate, and afterwards covered with woods, rubbiſh and weeds. A theatre and idolatrous temples were built of the ſtones that had ſerved for the Temple and Sanctuary of the living God; and a hog, an animal by them ſo abhorred, was engraven upon the gates of the city, which the *Jews* were forbid to ſet foot in, or ſo much as come within ſight of, even from the higheſt hills, upon pain of immediate death, except on the 10th of *Auguſt*, when it was given them to take a melancholy proſpect of their ruined city, and admire the completion of all the ancient prophecies.

3. By this means the providence of God advanced the *Chriſtian* religion, for in *Jeruſalem* they met no oppoſition from the *Jews*; and now the *Chriſtians* had their firſt *Gentile* biſhop by nation (the fifteen preceding ones being *Jews*, *viz. James*, *Simeon*, *Juſtus*, *Zachæus*, *Tobias*, *Benjamin*, *John*, *Matthias*, *Philip*, *Seneca*, *Juſtus*, *Levi*, *Ephrem*, *Joſeph* and *Judas*) called *Mark*, a perſon of great capacity and reputation. And now *Aquila* a native of *Synope* in *Pontus* embraced *Chriſtianity*; but there being no reclaiming him from the practice of judiciary aſtrology, he was expelled the Church, took to *Judaiſm*, and made a tranſlation of the Scripture from

Hebrew

Hebrew to *Greek*, miſinterpreting many paſſages that have relation to *Chriſt*. He made two tranſlations, of which, S. *Jerom* ſays, the laſt was leaſt faulty.

4. The emperor having made the *Tour* of his dominions, came to *Rome*; where he began anew the perſecution againſt the *Chriſtians*. *Getulius*, a perſon renowned for hoſpitality towards them, the tribune *Amantius* his brother, and *Cerealis* Vicar of the Prefecture, after having reſiſted a thouſand temptations to renounce their faith, had their heads bruiſed with cudgels till they expired under the torment. S. *Amantius*'s bones found entire, but looſened from one another, were given by *Innocent* XI, to *Cardinal Howard*; who cauſed them to be ſet together with the niceſt art, and placed in a rich ſhrine: in which they were brought from *Rome* in 1697, firſt depoſited with the *Engliſh Dominican* Nuns at *Bruſſels*, and thence, in 1711, tranſlated to the *Dominican* Fathers at *Bornhem*. S. *Symphoroſa* took up her huſband *Getulius*'s bones to bury, and was ſurpriſed in this pious function, along with her ſeven ſons *Creſcentius*, *Julian*, *Nemeſius*, *Primitivus*, *Juſtin*, *Stacteus*, and *Eugenius*, whom the *Heathens* ſtrove to corrupt with all the forces of threats and promiſes. But the wife and ſons of a martyr would not degenerate. She was their inſtructreſs in faith, and their guide in martyrdom. They flung her into the *Tyber* with a ſtone about her neck, and three days after made her heroic ſons follow by the moſt horrid torments that cruelty could invent.

Of

Of CHRIST 138 *to* 148. *Of* ADRIAN 21. *Of* ANTONIN 1 *to* 11. *Of* SIXTUS 8, 9, 10. *Of* TELESPHORUS 1 *to* 9.

1. GOD revenged the blood of his ſervants, by the bloody-flux, that ſeized upon the emperor in his ſumptuous *Villa* at *Bajæ*. Neither the power of art nor charms of magic being able to procure a remedy for his diſtemper; he was ſo exaſperated that he put all to death whom he the leaſt ſuſpected might pretend to ſucceed him. His brother-in-law *Servian*, almoſt an hundred years old, was one of theſe. He conſtrained the empreſs *Sabina* to make away with herſelf; who openly proteſted that ſhe had taken methods to hinder her being with child, as knowing that nothing could come from him, but what would be monſtrous and prejudicial to human kind. The intolerable pains of his ſickneſs made him ſo weary of his life, that he would have laid violent hands on himſelf, had he not been prevented by the piety of *T. Antonin* his ſucceſſor. He had in 135, nominated another heir to the empire, *viz. L. Aurelius Commodus*, a noble man endued with a polite taſte of literature, wherein he excelled, and of pleaſures in which he was loſt; but the very firſt day of this year, at a time when his expectations were almoſt ripened into poſſeſſion by *Adrian*'s ſickneſs, he himſelf was cut off by death: upon which *Adrian* adopted *T. Antonin*, with this condition, that he ſhould adopt *L. Verus* this *Commodus*'s ſon, and

and *Marc Antonin* (afterwards named *Aurelius*) ſon of *Annius Verus* the empreſs *Sabina*'s brother; which adoption was ſolemnly performed the 25th of *February*.

2. Thus, having provided for the ſucceſſion, he ended his life the 10th of *July*, in the 63d year of his life, and 21ſt of his reign. He had a natural propenſity to blood, and if the deſire of popular applauſe had not reined him in, his ſubjects might have expected to ſee the times of *Nero* revived. A more than female curioſity made him dive into the ſecrets of necromancy, and put him upon travelling through all the dominions of his empire, which he every-where adorned with ſtately and convenient buildings. He was an expert general, and taught his ſoldiers diſcipline by example as well as inſtruction. He had ſuch a prodigious memory, that he could recite the names of all the places and rivers where he paſſed, and of every ſoldier in his army. His knowledge was as extenſive as his memory: he excelled in the mathematics, aſtrology, arithmetic, geography, poetry, philoſophy, phyſic, architecture, and ſtatuary; and that in each ſo well, as if he had made that alone his ſtudy. His manners did not keep proportion with his knowledge, which were ſometimes juſt, and at other times extravagant, which made him do every thing by fits, and nothing long, ſo that he was alternatively hurried from one extreme to the other. Thus ſometimes he rewarded the learned with the utmoſt profuſion of wealth and favours, and at other times with the

the ſevereſt puniſhments; ſometimes he was merciful even to the degree of ſcandal, then again ſo cruel, that the ſenate after his death, propoſed to reſcind his acts, and eraſe his name from the catalogue of *Roman* emperors; but *Antonin* not only made this propoſal drop, but alſo built a temple to his memory at *Pozzuoli*, with prieſts to offer him up ſacrifice. *

3. He began his reign with ſingular demonſtrations of clemency and goodneſs, giving a general pardon to all offenders, and putting out no proclamations againſt the *Chriſtians*. However numbers of them fell by the envy of the magiſtrates and people, * among whom was S. *Sixtus*, a perſon powerful in words and deeds, who had governed the Church with prudence, and been always ſollicitous for the Lord's flock intruſted to him. He re-inforced the obſervance of *Lent*, which began in the Apoſtles time, but had ſince undergone many variations in different Churches. Beſides the *Lenten* faſt, there were the *Stationary* ones of *Fridays* (and *Wedneſdays* in the eaſtern Church) that allowed of a meal at the ninth hour of the day without fleſh or wine: there were alſo the *additional* faſts, which were a part of the *Lenten* ones in the holy week immediately before *Eaſter*, but diſtinguiſhed by more painful auſterities, and therefore named in *Greek* ὑπέρθεσις or *Superpoſition*. In this no food was taken any day except of the vegetable kind, nor even that upon the time more particularly ſet apart by devotion, *viz.* one day, two or more by ſome

ſome (tho' not immediately one after another) and forty hours together by others. In the common *Lent* faſt they made but one meal a day, and that at the declining of the ſun. In the weſtern Church they abſtained not only from fleſh, but alſo from eggs and milk-meats, and the devouter ſort there, as well as the generality of the eaſtern *Chriſtians* forbore wine, and contented themſelves with pulſe and dried fruits for their food. This rigour wore off by degrees; they came to eating at noon, and made, in proceſs of time, a collation beſides at night. But now we are fallen into a degenerate age, where all theſe relaxations are little, where the arguments for appetite ſtand for conviction of conſcience, and the cravings of the palate, by a willing miſtake, are reckoned the weakneſſes of the ſtomach.—— *Teleſphorus* a *Grecian* hermit ſucceeded S. *Sixtus.* *

4. At his acceſſion to the holy See, the deſarts and craggy rocks of *Cornwal* and *Cambria*, places impervious to the *Roman* arms, became the habitations of the faithful, and reſounded with the praiſes of *Chriſt*. But whilſt this was the flouriſhing ſtate of our *Britain*, a world divided from the reſt, the devil ſtrove to make diviſions in the Church, by means of different *Heretics*. One of theſe was *Valentinus*, a perſon of learning and eloquence, by nation an *Egyptian*. His diſguſt that another was preferred before him to a biſhoprick made him quit his religion, and broach in *Cyprus* his dreams of thirty divinities, which he called *Æones* or ages from the fables of *Heſiod*. Fifteen of theſe thirty

thirty were males, and fifteen females; and from the correſpondence of theſe he ſaid, our Saviour proceeded like another *Pandora*; and that he paſſed through the bleſſed Virgin's womb, as through a pipe or conduit with a body brought from heaven. He publiſhed a goſpel and pſalms of his own, and denied the univerſal reſurrection. His impurity in doctrine and manners, little differing from that of the *Gnoſtics*, is lively deciphered and confuted by the pens of *Tertullian*, *Ireneus*, *Philaſtrius* and *Euſebius*.

5. At the ſame time ſprung up the ridiculous ſect of *Ophits*, ſo called from the *Greek* word *Ophis*, which ſignifies a ſerpent. In their rites the prieſts made a ſerpent come out of an hole, and roll itſelf upon the offerings of the ſacrifice, which they ſaid by this means were ſanctified, giving them to the people to be worſhipped. Some of theſe ſaid that *Jeſus Chriſt* was the ſerpent that tempted *Eve*, others that he had transformed himſelf into that animal. Thus the devil, who under the ſhape of a ſerpent had betrayed our unhappy parents, carried on the cheat, making himſelf be adored in that form by the *Chriſtians*, and then by the *Heathens*, through the cunning and impoſture of one *Alexander*, a perſon of a quick wit, excellent preſence, and diſciple of *Appollonius Thyaneus*. He had ſerved a mountebank when he was a boy, from whom he learned ſecrets to make people love or hate. In his travels into *Pella* of *Macedonia* he met with tame ſerpents, took two of the greater ſort, and bred them up

ſo

ſo that they ſucked womens breaſts, and played with children, without doing them the leaſt harm. After deluding a number of credulous people, he ſet up an oracle among the *Paphlagonians*, whom he knew to be dull and ſuperſtitious: for this purpoſe he hid two braſs plates in the temple of *Apollo* with an inſcription ſignifying, that *Eſculapius* and his father would come and ſettle there. His foaming at the mouth, by means of a certain root, made him looked upon as one ſtruggling under the prophetic impreſſions of a deity. In this poſture he came into the market-place, crying out, that the town was happy in the birth of a god; then runs as tranſported by fury, to the foundations of a temple they were building, where he had ſecretly conveyed a young ſerpent in a gooſe's egg. He ſnatched it up, broke it open, and the little creature appearing, the crowd burſt out into loud acclamations of joy. Some time after, he ſhewed one of his great ſerpents for the little *Eſculapius* newly born, giving out that this god would render anſwers to their queſtions, which the people brought accordingly in ſealed-up papers. Theſe he opened, put in the anſwers, and ſealed them up again, without endamaging the impreſſion of the wax. Moſt of his anſwers were myſtical and ambiguous, excepting ſuch as related to phyſic, of which he had many choice receipts. We ſhall ſpeak of him again.

5. The *Sethians*, a branch of the *Valentinians*, held that two contending angels had created *Cain* and *Abel*; and that this being

killed the mother of the celeſtial virtues made *Seth* for a pure original. That the mutual impiety of the angels drew on the flood to deſtroy the wicked offſpring of *Cain*; tho' ſome of them crept into the ark and kept that wicked race afoot. For *Chriſt*, they ſaid that he was *Seth* or his repreſentative. They had ſeveral books entitled *Seth*, *Abraham*, *&c.*

6. *Cerdon* held two gods, a good and a bad one: rejected the old Teſtament, and new, except ſome part of S. *Luke*'s Goſpel, and ſome of S. *Paul*'s Epiſtles. He taught that *Chriſt* had no real body, but only the ſhape of it, and denied the reſurrection of the body.

7. *Marcion*, a native of *Sinope* in *Pontus*, dedicated his firſt years to ſolitude and the early ſtudy of learning and piety, but being overborn with a paſſion for a young virgin, he never reſted till he drew her to his guilty embraces. They were convicted of the crime, and his father (who was then a Bp.) with his clergy expelling him the Church, he out of ſpite became a diſciple to *Cerdon*. Beſides the errors of his maſter, he held two *Chriſts*, one the ſon of the wicked god creator, the other the Son of the good God ſent by his Father to aboliſh the *Jewiſh* law under *Tiberius*; his followers held three baptiſms, condemned marriage, baptized the living for the dead, and authoriſed their women to adminiſter the ſacraments. Theſe followers were divided: *Syneros* (or *Serenus*) with his crew made a ſtep beyond their maſter, and held three principles, *viz.* The God of the *Jews*, the wicked god creator, and the good

good God of the *Chriſtians*. Some of them with a blind credulity followed him ſuperſtitiouſly in every point. *Apelles* ſeemed to be one of theſe at firſt, but being noted for a ſin of the fleſh retired to *Alexandria*, and refined upon *Marcioniſm*. Like him, he held two gods, but denied two principles, ſaying: The good God was the firſt principle who created the bad one; this laſt, he ſaid, formed a very wicked world, and that an angel after his model made ours worſe ſtill. As for *Chriſt*, he ſaid, in deſcending on earth he had framed a body from all the heavens through which he paſſed, and that in his aſcenſion he made them reſtitution. He held a diſtinction of ſexes in ſouls, *&c.* Theſe errors were partly the effects of a mind ambitious of being chief of a ſect, and partly the fruits of his converſation with one *Philumena*, who for a time preſerved her virginity, but afterwards became an infamous proſtitute. She was poſſeſſed by the devil, who appeared to her like a little child, ſometimes calling himſelf *Chriſt*, ſometimes S. *Paul*. Some miracles are reported of her, the chief of which was the putting a great loaf in a glaſs bottle with a very narrow neck, and getting it out again with her fingers. *Apelles* eſteemed her an oracle, compoſed a book of her revelations, preferring the wild dreams of her roving fancy to the inſpired writings of the Prophets. One *Rhodon* an *Aſiatic*, ſome years after this, deſiring of him ſome reaſons for his aſſertions, the wretch could give no other, but that he believed them becauſe he

believed them; that religion is not to be examined into; that every one ought to remain in that which he had once embraced; and that they might be ſaved, if they had good works, and believed in *Chriſt* crucified.

Of CHRIST 148 *to* 161. *Of* ANTONIN 11 *to* 23. *Of* TELESPHORUS 8 *to* 12. *Of* HYGINUS 1 *to* 4. *Of* PIUS 1 *to* 6.

1. WHILST theſe ſectaries laid a ſcandal on the Church, S. *Juſtin* appeared its glory and ornament. He was born at *Naplouſa*, anciently called *Sichem*, in *Paleſtine*, of heatheniſh parents, being the ſon of *Priſcus*, and grandſon of *Bacchius*, both *Grecians* by birth and religion: but notwithſtanding the errors of education, he began betimes to have a diſintereſted love for truth, a veneration for ſincerity even to the degree of ſcruple, and a conſtant ſearch and enquiry after God in every action. His wiſhes were few, but bounded with nothing leſs than the knowledge of the Divinity, and the approaching to as near a reſemblance of it, as mortal nature is capable of. This made him take a taſte of the *Stoic* and *Peripapetic* philoſophy. Paſſing from thence he went to a *Pythagorean*, but being diſcouraged there, took up with the *Platonics*. The doctrine of incorporeal beings wonderfully delighted him, and wrapt up in his ideas he propoſed to himſelf one day to retire to ſome quiet receſs, free from the noiſe and tumults of the world. To this purpoſe he pitched upon a place

place hard by the ſea-ſide. Providence at the ſame time directed the ſteps of a venerable old man thither, who ſhewed him the vanity of the *Platonic* philoſophy, and pointed out, as leſſons for him, the Law and the Prophets. By theſe he profited ſo well that his heart became inflamed, and his underſtanding enlightened with that true wiſdom which is only to be found in the *Chriſtian* religion. *

2. His zeal carried him, from the time of his converſion, to make his neighbours partake of the ſame happineſs, upon which account he made ſeveral apoſtolical journies into different provinces, and entered into frequent diſputes with the *Jews* and *Gentiles*. He ſtill retained the cloak, which was the diſtinguiſhing badge of a philoſopher, and frequently worn by ſuch church and lay-men as profeſſed a more auſtere way of living than the generality of mankind. Whether he was ordained prieſt is uncertain, tho' many expreſſions in his Apology point that way. But whatever his ſtation was, he employed his talents to warm his neighbours breaſts with a paſſionate love for the truths of the Goſpel, and therefore generally reſided at *Rome*, and kept a ſchool to inſtruct the *Chriſtians*. There you might behold the higheſt pitch of learning accompanied with the moſt profound humility, and the glory of the Croſs diffuſing itſelf abroad, whilſt he confined himſelf to his cloſe apartment at home. It was then a time when the ſtorm of perſecution would have wearied itſelf to reſt, had not the groſs calumnies of the

Heathens, and the perverſe doctrines of the above-mentioned *Heretics* kept it awake. The *Euchariſt* was then ſuch a myſtery, that it was kept ſecret from the very *Catechumens*: now this was the occaſion of one article of their charge againſt the faithful. For the *Gentiles*, hearing of their aſſemblies to eat the fleſh of their *Chriſt*, gave out that their communions were uſhered in with murther, and that to be a *Chriſtian* one muſt commence a *Cannibal*. The villanies of the *Gnoſtics*, who bore the name of *Chriſtians*, confirmed them in their ſuſpicions; and all their promiſcuous couplings, all their horrid inceſts, adulteries and other crimes, which to mention in a vulgar language would make my very ink bluſh, were caſt upon the *Chriſtians* in general. S. *Juſtin* perceiving this, thought he could not do the Church a greater piece of ſervice than the writing an Apology for it. * This he did with ſo much learning, and with ſuch an air of freedom and generoſity over and above, as ſhewed the greatneſs of his courage as well as the goodneſs of his cauſe. He put his name to it, and dedicated it to the emperor *Antoninus*, to his two adoptive ſons, and to the ſenate and people of *Rome*. That we may have a perfect idea of the Saint, we ſhall tranſcribe here part of his Apology. Addreſſing himſelf therefore to the emperors he has theſe words.

3. All the world gives ye the titles of pious perſons, of philoſophers, and protectors of juſtice. Let us ſee then if you are what you are called. My deſign is not to work upon you by flattery,

flattery, but to bring you to make a juſt and rigorous examination of the matter in hand. For if you ſuffer yourſelves to be carried away with prejudices, falſe reports, or the deſire of gratifying an unreaſonable paſſion, or ſuperſtitious perſons, you pronounce the ſentence of condemnation againſt yourſelves. As for our parts we cannot poſſibly ſuffer any great harm, if we cannot be convicted of doing any real evil; you may indeed kill us at pleaſure, and yet for all that it is not in your power to hurt us. But that this diſcourſe may not be looked upon a bold flouriſh only, we deſire a ſtrict information be made of the crimes laid to the *Chriſtians* charge; and if upon examination the allegations prove true, let them be puniſhed, not only according to, but even beyond their deſerts: but if nothing criminal can be made out againſt us, reaſon dictates, that a harmleſs people ought not to be injured upon a bare report. You cannot but be ſenſible that ſome of your own philoſophers teach *Atheiſm*, and that the poets with a great deal of liberty play upon *Jupiter* and his young ones. However the philoſophers books are not forbid, and the poets if they are but impertinent with a good grace, their wit ſhall attone for their boldneſs, and lawrels crown their heads without fearing a blaſt from the thunderer. Nay they are not barely honored, but rewarded with offices and money into the bargain. What recompence then do we deſerve who make profeſſion of condemning all ſorts of injuſtice, and abhorring the impiety of your authors. But you take things upon truſt; par-

don and puniſh at random, according as the fury of a brutal paſſion, or the inſtigation of evil demons hurry you on..... And becauſe we do not worſhip theſe demons we are branded with the name of *Atheiſts*; and thus far we frankly confeſs the charge, that with reſpect to their worſhip we are ſo; but not with regard to the true God, the Father of juſtice, chaſtity and every virtue, without the leaſt mixture or ſpot of evil. Him and his only begotten Son (who has inſtructed us in theſe things, and the hoſt of good and God-like miniſtring ſpirits) together with the Spirit who ſpoke by the prophets we worſhip and adore.—What we ſay is for your own good; for it is in our power at any time to eſcape your torments, by denying the faith; but we ſcorn to live, if we muſt purchaſe our lives at the expence of a lye; for our ſouls are winged with a deſire of a life of eternal duration and purity, and of an immediate converſation with God. We are in haſte to be confeſſing and finiſhing our faith, being fully perſuaded that we ſhall arrive at this beatific ſtate which is never interrupted by any claſhing of evil.... *Plato* and we are agreed as to a future judgment, but differ about the judges; *Rhadamantus* and *Minos* are his, *Chriſt* ours. And moreover we ſay, that the ſouls of the wicked being reunited to the ſame bodies ſhall be conſigned over to eternal torments, and not as *Plato* will have it to the period of a thouſand years only. —— But you hear we are in expectation of a kingdom, and thence raſhly conclude, it muſt be a kingdom upon earth, not-

notwithſtanding all we can ſay that it is one in heaven, and tho' you have ſuch an experimental proof to the contrary from our expreſſing ourſelves *Chriſtians* upon examination, when we know death to be the certain conſequence of ſuch a profeſſion. For if our thoughts were fixed upon a kingdom of this world, we ſhould deny our religion, and keep every thing cloſe to ſecure ourſelves in a whole ſkin againſt the day of poſſeſſing this kingdom. But ſince our hopes are not faſtened to the things of this world, our lives are the leaſt of our concern, nor do we mind the few days our murderers take from us, who know we all muſt die. We of all mankind are the greateſt promoters of public peace, who teach, that it is impoſſible for any traytor, villain, or miſer, for any one either vicious or virtuous to hide himſelf from God; and that every one is ſtepping to everlaſting miſery, or endleſs happineſs according to his works; and if all men were once fully poſſeſſed with a notion of theſe things, who would make the bold adventure to embrace the pleaſures of ſin for a ſeaſon, with his eye upon eternal fire at the end of the enjoyment? Who would not ſtrive all he could to check himſelf upon the brink of ruin, and to adorn his mind with ſuch virtues as might give him admiſſion to the good things of God, and ſecure him from everlaſting vengeance? Now were your offenders.... fully convinced of the impoſſibility of concealing any thing from God, not only the works of their hands, but even the motion of their minds, the direful ſtorm of

wrath

wrath they ſee juſt dropping on their heads, would make them haſte to a better courſe of life as you yourſelves muſt own; but you ſeem to be afraid that this notion would force every one to be good, and ſo quite and clean ſpoil your trade of puniſhing: this executioners perhaps may be afraid of, but ſurely pious princes never can. —— Our Maſter *J. C.* has foretold our ſufferings, . . . which we ſee fulfilled according to his prediction; now this or nothing is the work of God, to declare a thing ſhall come to be, long before it is in being, and then to bring about that thing to paſs according to that declaration. —— This Maſter born and crucified under *Pontius Pilate*, . . we know to be the Son of the true God, and therefore honour him in the ſecond place, and the prophetic Spirit in the third. —— In obedience to this Maſter, we who heretofore gave a looſe to debaucheries, now ſtrictly contain within the bounds of chaſtity; we who devoted ourſelves to magic arts, now conſecrate ourſelves to the goodneſs of God. We who ſought after nothing ſo much as riches, now put all our ſtock in common, and ſpread it before our indigent brethren; we who were pointed with mutual hatred and deſtruction, and would not ſo much as warm ourſelves at the ſame fire.... now cohabit and diet together, and pray for our enemies; and all our returns for evils are but the gentleſt perſuaſives to convert thoſe that unjuſtly hate us; that by living up to the ſame virtuous precepts of *Chriſt*, they may have the ſame comfortable hopes of obtaining the ſame bliſs with

with us, from that God, who is Lord of all things. —— The inward deſires as well as the outward actions, are equally manifeſt to God. And I can produce abundance of both ſexes, who have from their childhood been diſcipled unto *Chriſt*, and lived in a conſtant courſe of ſpotleſs virginity to 60 or 70 years of age; and I cannot but glory in being able to produce ſo many inſtances of *Chriſtian* purity out of every nation, and of people of violence and oppreſſion transformed into quite another nature, perfectly overcome by the paſſive courage of their *Chriſtian* neighbours. —— We render unto God only the tribute of divine worſhip, and to you a chearful obedience in all things elſe; acknowleging you to be emperors and rulers upon earth, and offering up our prayers, that you may be found to have right reaſon joined with your ſovereign power. —— He goes on in ſhewing, how the *Heathens* have ſtole a great part of their religion from the *Chriſtians*; but, ſays he, tho' we hold ſome opinions like thoſe of the *Greeks*, yet the name of *Chriſt* is the only thing we are hated for, and tho' never ſo innocent, yet we are dragged to execution like criminals; while others have the liberty of worſhipping trees and rivers, mice and cats.... different countries have with you their different gods, inſomuch that they charge each other with irreligion for not worſhipping the ſame deities, and yet the only thing you accuſe us with, is, forſooth, that we do not worſhip the ſame gods... and you need not be told that the ſame gods obtain not every where, for what

ſerves

ſerves ſome for a god, ſerves others for a ſacrifice. —— After *Chriſt*'s aſcenſion into heaven the .... accurſed ſpirits furniſhed out a ſet of men who gave out themſelves to be gods, and yet you were ſo far from puniſhing ſuch villains, that you did them the greateſt honour. For *Simon* a certain *Samaritan* of the village of *Gitthon*, who in *Claudius Ceſar*'s time, by his magic arts with the powers of darkneſs did ſuch wonderful feats in the imperial city of *Rome* ... is honored by you like your other gods with a ſtatue erected upon the *Tyber*, between the two bridges, with this *Latin* inſcription, *Simoni Deo Sancto, To Simon the holy God.* —— There are heretics too, who whether really guilty of thoſe curſed and ſcandalous actions, which are induſtriouſly ſpread about the *Chriſtians*, ſuch as putting out the candles, promiſcuous copulations, and the devouring of human fleſh, I cannot ſay; but this I am ſure of; that you do not harraſs and deſtroy them (as you do us) for theſe deteſtable doctrines. —— I do not think it improper in this place, to put you in mind of the late *Antinous* whom all were prevailed upon by fear to worſhip as a god, notwithſtanding they well knew what he was, and whence his original. —— S. *Juſtin* proceeds to prove *Chriſt* to be the Son of God from the prophecies contained in the Bible, tranſlated from *Hebrew* into *Greek*, for the uſe of *Ptolomy* king of *Egypt*: and brings down paſſages for that purpoſe from the 72d to the 80th page: then continues: but leſt any one ſhould collect from hence .... that prophecy muſt needs

infer

infer a fatal neceſſity ..... we ſhew from theſe very prophets, that rewards and puniſhments are to be diſtributed in proportion to the merits of mankind .... and in the ſame perſon a tranſition to quite contrary actions: but now was he neceſſitated to be good or ill he would not be capable of this contrariety, nor ſo often vary from one to the other. —— But this is the neceſſity, this the fate we know; that thoſe who chuſe to walk in the paths of virtue ſhall meet with proportionate returns of honour, and thoſe who prefer the contrary courſe with ſuitable degrees of puniſhment; for God has not formed man like trees or beaſts without the power of election. —— But it was brought about by devil-craft to be made a capital crime to read *Hyſtaſpes*, the Sibyls, or the Prophets writings, on preſumption, that men would not venture upon ſuch books for better information at the peril of their lives, but rather ſit down contented ſlaves to the powers of darkneſs. But the devils miſſed their aim, for we not only venture to read theſe writings, but openly offer them to your peruſal, preſuming they may be grateful to all; tho' if we gain a few only we ſhall be great gainers, for God will look upon us as good huſbandmen, who have done our beſt, and will accordingly reward us. —— From *p.* 82 *to* 96, the Saint purſues his argument from prophecies, which the devils, poets and philoſophers have copied in ſome manner; and partly for want of underſtanding aright, and partly to obſcure the truth, have delivered to the world with a great mixture of fable and folly.

folly. —— The *Jews* .... who affirm the Son to be the Father are guilty of not knowing the Father, and likewiſe of being ignorant that the Father of the univerſe has a Son, who being the *Logos* and firſt-begotten of God is God. — Then ſpeaking of the Euchariſt. —— We do not receive it as common bread and wine. But as we know that our Saviour *Jeſus Chriſt* by the Word of God was made fleſh, and took our fleſh and blood upon him for our ſalvation; ſo we likewiſe know that this bread and wine which nouriſh our fleſh and blood, being conſecrated by the prayers which the ſame word has taught us, become the fleſh and blood of the incarnate *Jeſus*. .... Thoſe we call Deacons diſtribute the euchariſtical bread, wine and water .... upon *Sunday* we all aſſemble, that being the firſt day in which God ſet himſelf to work upon the dark void in order to make the world, and in which *J. C.* our Saviour roſe again from the dead; for the day before *Saturday* he was crucified, and the day after, which is *Sunday*, he appeared to his apoſtles and diſciples, and taught them what I propoſe now to your conſideration. *

4. *Oroſius* tells us that this Apology had its deſired effect, the quiet of the Church. Not immediately then, for it loſt many of its members firſt by bloody executions, * and its head *Teleſphorus*. He had governed the Church above 11 years, and it is ſaid he ordered that the *Gloria in Excelſis* ſhould be ſung in the divine myſteries on *Chriſtmaſs* night. *Hyginus*, a *Greek* by nation, and philoſopher by profeſſion,

feſſion, ſucceeded him. God ſhewed his diſpleaſure for the death of his ſervants, by inflicting ſevere judgments upon all the provinces of the empire. At *Rome* he ſent a famine that ſwept away a world of people: the *Circus* was almoſt ruined; the inundation of the *Tyber* made a terrible havock; and a devouring fire laid above three hundred houſes in aſhes. *Narbona* and *Antioch* were burned down to the ground, and ſeveral cities of *Aſia* were overturned by earthquakes. Theſe dreadful calamities made ſuch an impreſſion upon the emperor, that he reſtrained the cruelty of the governors by the following ſolemn edict. The emperor *Ceſar Titus Ælius Adrian Antonin Auguſtus Pius*, chief pontiff, the 15th time tribune, thrice conſul, father of the country to the common aſſembly of *Aſia*, greeting. —— I am of opinion that the gods will take care that theſe ſort of men be diſcovered, for it is much more their concern, if they can, to make thoſe the examples of juſtice who refuſe to worſhip them: thoſe whom you harraſs and accuſe of impious and atheiſtical opinions and other crimes, which you are not able to prove againſt them; nor can you oblige them more than in making them die for the religion they are accuſed of; for thus they triumph over you, chuſing rather to lay down their lives than to comply with your demands. As for earthquakes paſt or preſent, I would adviſe you, who are ſtill deſponding under ſuch calamities, to compare your own caſe with theirs. They at ſuch a time are more erect and confident in God:

God: whereas you, as if ye were perfect ſtrangers to the gods, neglect their rites, and the worſhip of the immortal God, and therefore mortally hate thoſe who do worſhip him, and perſecute them to death for ſo doing. Concerning theſe ſort of men, ſeveral governors of provinces have formerly written to my father of ſacred memory: to whom he returned this anſwer, that ſuch men ſhould not be moleſted, unleſs they were found to attempt any thing againſt the *Roman* government. And I myſelf have received many letters upon the ſame ſubject, to which I anſwered according to the tenor of my father's conſtitution. So that if any one for the future ſhall go on to inform againſt this ſort of men, merely becauſe they are *Chriſtians*, let the perſon indicted be diſcharged, altho' a *Chriſtian*; and let the informer himſelf undergo the puniſhment. This edict, ſays *Euſebius*, was poſted up in the place of the general aſſemby of the ſtates of *Aſia* at *Epheſus*. *

5. There S. *Juſtin* happened to be about this time, and met accidentally in the *Xyſtus* or public walks, with one *Tryphon* a *Jew* of diſtinction, and ſome others, who knowing *Juſtin*'s profeſſion by his dreſs, entered into converſation with him upon philoſophical points. *Juſtin* glad of the occaſion ſhewed the emptineſs of the beſt of the philoſophers, who had enriched themſelves with the ſpoils of the Scripture, and then gave the detail of his converſion. This account was followed with a diſpute that laſted two days, wherein he proves from the old Teſtament,

ſtament *Chriſt* to be the *Meſſias*, the true God, and a Perſon diſtinct from the Father: and ſhews the ſwift progreſs of the Goſpel to every nation, inſomuch, that the rough *Barbarians* and ſavage *Scythians*, who had no fixed habitations, but dwelt in tents or chariots, were not unacquainted with the name of *Chriſt* in their prayers and thankſgivings. This diſpute with *Tryphon* would have been continued, had not S. *Juſtin* been obliged at that time to have taken ſhipping; ſo *Tryphon* upon parting begged his friendſhip in whatever part of the world he ſhould be, and expreſſed his thanks for giving him the knowledge of things beyond expectation; but if this knowledge produced his converſion is no where mentioned.

6. About the ſame time we may put his letter to *Diognetus*, who according to *Julius Capitolinus*, gave prince *M. Aurelius* (the next emperor) a taſte of oratory, and the two ſiſter arts of poetry and painting. *Diognetus* was very curious to know, in what the *Chriſtian* religion conſiſted, as diſtinguiſhed from that of the *Greeks* (or *Heathens*) and more particularly from that of the *Jews*. Our Saint to oblige him undertook this taſk, and that the more willingly, becauſe he hoped his curioſity might ſtrike out the path to his converſion. He therefore firſt adviſes him to put off the prejudices of education, and then take an impartial view of the various gods of ſilver, ſtone and clay; all deaf, blind, ſenſeleſs and ſtupid Deities; to which, ſays he, ye liken yourſelves, by paying your adoration to them, and perſecuting

the *Chriſtians.* And yet with all this, if you take them for gods in good earneſt, you affront them more than we: for while your clay and wooden gods are left at their liberty without guards, your gods of ſilver and beaten gold are cloſe ſhut up at nights, and watched and guarded in the day; and with their jaylors about them are almoſt loſt in the miſt that comes from the ſteams of meat and the fumes of blood. Would any of you, if he had his ſenſes about him, ſuffer himſelf to be thus impriſoned, and thus plagued with ſuch filthy ſmells. That therefore they ſuffer it is, becauſe they have no ſenſe. The *Jews* indeed worſhip none of your gods, but with us acknowledge only one ſupreme immortal Being; but then they widely differ in the manner of that worſhip. Nor need I tell you of their ſcrupulous niceties about days and days, meats and meats, their new-moons and other fopperies, which you cannot be ignorant of; nor how mightily they boaſt of their circumciſion. For what wild notions muſt they frame, who imagine God created ſome things of a pure nature, while others came out of his hand immediately impure and noxious to the ſoul of man? What extravagance to decry pious actions done upon the *Sabath-day* as impious, or to glory in circumciſion as the main motive of God's love towards them; to inſpect the planets, and make them ſpeak according to their fancies good or ill luck, days of mourning or of joy. Who is there that can think theſe things (when their command and myſtic ſignification ceaſe) to be a part of rational

tional worſhip, and not rather ſo many ſymptoms of madneſs? But the *Chriſtians* have nothing of all this, nor any politic inſtitutions differing from the reſt of mankind; they have no country proper to themſelves, but conform to the civil uſages and cuſtoms of the land in which they dwell: where-ever they come they find their own country, and whatever country they are in, they ſtill find themſelves pilgrims upon earth. They take wives for the ſake of children; but theſe children they never expoſe: they have a common, but no polluted table: they live in the fleſh, but not according to the fleſh; they are upon earth, and have their kingdom in heaven; obey the laws of the government they are in, but live above thoſe laws by the ſeverity of their manners. They love all, and are perſecuted by all; are unknown and condemned; killed and quickened; they are poor and yet enrich great numbers; are deſtitute of every thing, and yet more than abound; they are wounded in their fame, and riſe from a load of injuries crowned with glory. The *Jews* and *Greeks* hunt them down with a ſavage cruelty, and yet are ignorant why they hate. In a word, the *Chriſtians* are in this world, as the ſoul in the body. The ſoul diffuſes itſelf through all the parts and members of the body; and the *Chriſtians* themſelves through every city of the world; the ſoul is in, but not of the body; the *Chriſtians* are in, but not of this world. The ſoul is perſecuted by the body whom it loves, becauſe it hinders the enjoyment of unlawful pleaſures: and the un-

offending *Chriſtians*, for the ſame reaſon, are tormented by thoſe whom they love, and whoſe happineſs they endeavour to promote. —— This doctrine is not derived to us from any mortal upon earth, nor from any of the aſſiſting ſpirits; but God, the Maker of the univerſe, ſent down from heaven his only begotten Son to inſtruct us in the knowledge of him. For till his coming the brighteſt wits and moſt aſpiring philoſophers were quite jaded in their ſearch and notions of a God. One cried out that fire was God (the final portion as well as ſupreme Being of ſuch votaries) another water, a third ſome other element, and ſo on; juſt as every man's head happened to be turned and rigged out for the knack of god-making. Their lives were as vicious as their notions ridiculous: they were hurried away with the tranſport of carnal paſſions, immerſed in ſin and the ſlavery of the devils, and in a deſponding condition ſat down tamely in darkneſs and the ſhades of death. But when no gleam of hope, no proſpect of liberty appeared, then the Goodneſs of God ſhone forth, and enabled them to gain through him that eternal kingdom, to which by their own force they could never arrive. Their conſummate malice called aloud for puniſhment, and the wages of ſin, eternal death, was now to be inflicted on theſe criminals, when God gave us his own Son, who paid the full price of our redemption; the holy One ſuffered for ſinners, the Perſon offended for the offenders, and when no other means could ſatisfy for our crimes, we were covered

under

under the wings of Juſtice himſelf, and reſcued from ſlavery. O heavenly change! O incomprehenſible artifice! O wondrous benefit beyond all expectation! O infinite love ſurpaſſing all our thoughts! —— God for the love of man created the world, and ſubjected to him the whole (ſublunary) creation; he endowed him with a mind and reaſon, and furniſhed him with a capacity of lifting up his eyes to his Maker; he framed him to his own Image, gave him his only Son, and promiſed him the kingdom of heaven for a return of love for all this profuſion of goodneſs. — But to love him, you muſt imitate his love to us, you muſt take your neighbour's burthen upon yourſelf, aſſiſt the weak and infirm, and ſcatter abroad the riches he has bleſſed you with, among the poor and indigent.

7. It was probably about this time that S. *Juſtin* penned his elaborate work againſt all hereſies; which, in the judgment of S. *Ireneus*, *Tertullian*, *Euſebius*, and *Theodoret*, was the moſt celebrated of all his writings. But devouring time has robbed us of this, as well as of his *Singer*, and his valuable treatiſes againſt the *Gentiles*, and againſt the hereſy of *Marcion* in particular. *Marcion*'s maſter *Cerdon* came from *Syria*, and *Valentinus* from *Egypt*, to ſpread their hereſies at *Rome*, but *Hyginus*'s watchful care preſerved his flock from theſe wolves, and ſo far confounded them, that they abjured their errors, and underwent the courſe of penance preſcribed them. At that time *Marcian*, Bp. of *Alexandria*, departed this life, () ()

S. *Hyginus* Bp. of *Rome*, and S. *Mark* Bp. of *Jeruſalem*. *Marcian*'s ſucceſſor was *Celadion*, *Mark*'s *Caſſian*, and S. *Hyginus*'s *Pius*, a native of *Aquileia*, 52 miles N. E. of *Venice*. * He obſerving many Churches time *Eaſter* after the *Jewiſh* manner, ordered them to follow apoſtolic tradition, and celebrate that day on the next *Sunday* after the 14th of the *March*, or *Vernal Equinoctial* moon. This became a celebrated controverſy afterwards, of which in its proper place. () () ()

Of CHRIST 161 *to* 171. *Of* ANTONIN 23. *Of* M. AURELIUS *and* L. VERUS 1 *to* 11. *Of* PIUS 6 *to* 10. *Of* ANICET 1 *to* 6.

1. THE emperor took a ſurfeit from eating too much cheeſe; a fever followed, that carried him off at his *Villa* of *Loria* 12 miles from *Rome*, the 7th of *March*, in the 74th year of his age. He was a prince ſo univerſally beloved, and his memory ſo dear to the people, that his ſucceſſors, for an age together, took his name of *Antonin* to procure themſelves authority. He had great natural capacities, which he improved by an indefatigable application to his ſtudies. This too often renders bookiſh perſons ſuſpicious, melancholy and untractable; but in him there was nothing of this: he had an eaſy way in his diſcourſe, ſomething bordering upon gaiety, but never running into diſſolution. He delighted much in raillery, and was well content to come in for his ſhare with his friends, who in private had all imaginable freedom

freedom allowed them. Gormandizing and toping were his averſions, a moderate diet was his cuſtom, and this not out of fondneſs of life, but to keep himſelf from the hands of the phyſicians. He had an uniform even temper, not ruffled by paſſions, nor acted by fits and ſtarts. He was liberal of his proper revenues almoſt to the degree of prodigality, but huſbanded the public treaſure like a true father of the people: by which he redreſſed the calamities of the times, and made the common misfortunes ſit more eaſy. During his reign he began no war, in regard the *Barbarians* were more ſubmiſſive to his virtue than arms; only the *Dacians*, *Alans* and *Moors* he ſuppreſſed by his lieutenants, and by the conduct of *Lollius Urbicus* ſtopped the incurſions of the *Picts* and *Scots* into our *Britain*, for whoſe defence and ſafety he improved *Adrian*'s wall with new fortifications; or, as others tell us, added a new wall to the former, reaching from *Edinborough* Firth eaſt, to *Dunbritton* weſt. He made a law, forbidding huſbands to accuſe their wives of adultery, if they were guilty thereof themſelves. This law muſt have been much to the empreſs's *Goú*, for he had his private amours ſometimes, and ſhe was never behind-hand with him. She died before him, and immediately he proclaimed her a goddeſs, built her a temple, and offered her up ſacrifice. But whilſt he made no ſcruple to adore what he contemned, he treated the *Chriſtians* roughly for worſhiping the living God, and under pain of death forbid the reading the *Prophets* or

the *Sibyls*; becauſe their books brought many unbiaſſed perſons over to the truth.

2. *Marcus Aurelius*, and *Lucius Verus*, whom *Adrian* had engaged the emperor *Antonin* to adopt, ſucceeded. The ſenate only declared the firſt emperor, but he aſſociated the ſecond for his copartner. And to make the union the ſtronger, gave him his daughter *Lucilla* in marriage. The nuptial rites were deferred, upon a war breaking out with the *Parthians*. *Alexander* the impoſtor, already deſcribed *p.* 176, had aſſured *Severian* the *Roman* general, from the oracle of *Eſculapius*, of honours, ſucceſs and victory, if he fell upon this nation; the credulous general, ſwelled up with theſe promiſes, began his acts of hoſtility, but found himſelf miſerably deceived in the concluſion; for *Vologeſus* the *Parthian* king cut his army in pieces, ſlew moſt of his officers, and either killed *Severian*, or reduced him to the ſad neceſſity of laying violent hands on himſelf; after which *Vologeſus* entered *Syria*, and drove out *Cornelian* governor of the country. In this juncture *Lucius* was ſent away to redreſs matters, and put things into a better poſture. It was determined to ſend *Lucilla* after him; but S. *Abercius*'s Acts tell us, that in this interval ſhe was poſſeſſed with the devil, who laughed at the vain efforts of the *Phyſicians* and *Aruſpices*, and told them that nothing could force him out, but the command of one *Abercius* Bp. of *Hierapolis*. The emperor therefore, who loved his daughter tenderly, had this holy prelate conducted to *Rome* with all imagi-

imaginable honour. His preſence had the deſired effect, for the devil left the young princeſs at the name of *Jeſus Chriſt*. *Aurelius* and *Fauſtina* the empreſs made him an offer of the richeſt preſents, to ſhew their gratitude for the ſignal kindneſs he had done to their daughter. He refuſed them all, and contented himſelf with aſking three thouſand buſhels of corn yearly, for the poor of his Church. This requeſt was granted, and the corn given in the greateſt perſecutions till the time of *Julian the Apoſtate*. *

3. His gratitude to *Abercius* did not hinder him from perſecuting the *Chriſtians*. For, pretending to derive his extraction from *Numa*, in imitation of him he affected ſuperſtition to ſuch a degree, as made him ridiculous to the *Pagans* themſelves. The preſidents of different provinces inferred from thence, that the blood of the unbelievers, as they ſtiled the faithful, would be acceptable to him; and the common people, hurried on by noiſe and outcries, were quick enough in inventing ſtories to make away with them. They were ingenious in their cruelty, hell inventing new inſtruments of death, that they might improve the puniſhment of the criminals to the pleaſure of the ſpectators. * *Praxedes*, a *Roman* virgin, was content to run the hazard of diſpleaſing the times, by aſſiſting the flock of *Chriſt*. Her houſe was their Church and their refuge. She maintained the living, and buried the dead. At laſt perceiving no end of their miſeries, ſhe obtained by her prayers of God to take her out of this life. *

4. At

4. At the ſame time happened the martyrdom of one *Ptolomy*. The occaſion of it was as follows. At *Rome* there was a married couple, no leſs bound together by the chains of ſin, than by the mutual ties of marriage, both plunging themſelves into all the diſorders of drink and debauchery. The woman a t length being enlightened by the precepts of *Chriſt*, looked back with horror upon the guilty ſcenes of her paſt life, and was reſtleſs and uneaſy till ſhe had reclaimed her huſband. All her repeated intreaties proving unſucceſsful, ſhe reſolved to leave him, upon which he accuſed her for a *Chriſtian*. She had taken ſuch meaſures before-hand, that he could not hurt her, and therefore the blow fell upon *Ptolomy*, who converted her. He was brought before the judge, owned his religion, and received the ſentence of death for it. One *Lucius*, ſtanding by, found fault with thoſe proceedings, inſomuch, that the judge taxed him with *Chriſtianiſm*, which he owning, was condemned to death too. A third, whoſe name is unknown, uſing the ſame liberty, had the ſame fate. And I, ſays S. *Juſtin*, writing their hiſtory in his ſecond Apology, hope to obtain the ſame from the hands of thoſe who reſiſt the truth of the Goſpel. *

5. He had ſoon his deſires: for his ſchool at *Rome* had made all the different ſects of philoſophers his enemies. He taught his ſcholars to make their actions ſpeak more than their words; and their lives, being conformable to his precepts, were ſo many cutting reproofs to the irregular

gular ones of the *Stoics*, and the reſt of the philoſophers, who at the ſame time pretended to all the rigid laws of an exact morality. The followers of *Epicurus* and *Ariſtippus* were yet more offended at a doctrine ſo diametrically oppoſite to their own: and one *Creſcens* a *Cynic* attacked the *Chriſtians* in his writings for revenge. S. *Juſtin* in his ſecond Apology, among other things, anſwers him, ſhewing that a vein of calumny and impoſture ran through his whole book from the beginning to the end. He was ſenſible that by this he hazarded his life, but was ready with joy to loſe it in vindication of *Chriſtian* innocence, and that truth, which he had ſo often proteſted to be to him the deareſt thing in nature. All this concurring together, he was brought before *Ruſticus* the prefect of the city, where he gave a juſt account of his own knowledge, and learnedly ſummed up the chief articles of his religion. The prefect aſked his companions *Cariton*, *Evelpiſtus*, *Hierax*, *Peon*, *Liberian*, and *Charitina*, if they were *Chriſtians* too? They all unanimouſly anſwered they were. Then the prefect turning again to S. *Juſtin* ſaid: You who have the reputation of an eloquent perſon, and think you make profeſſion of the right philoſophy, tell me with all your wiſdom, if you think to get to heaven after I ſhall have torn your fleſh to pieces, and mangled you from head to foot? I do not think this, replies S. *Juſtin*, but I know it, and know it ſo certainly, that there is no place left for doubt. We have talked enough, ſays the prefect, therefore in a word, either ſacrifice to the

the gods, or expect to be tortured without mercy. The moſt ardent of our deſires is, ſays the Saint, to ſuffer for *Chriſt*, that thus we may be able with confidence to appear before that dreadful tribunal, where all mankind muſt one day come. They were upon this condemned, and they ſuffered with the ſame firmneſs of mind that they ſpoke. The *Chriſtians* took up their bodies, and buried them in private. The feaſt of S. *Juſtin* and his companions is kept the 13th of *April* in the *Weſtern*, and the 10th of *June* in the *Eaſtern* Church. He was the third apologiſt for the faith, conſecrating his Blood as well as his ink in its defence: and *Euſebius* tells us, that among the many illuſtrious perſons that ſhone in the ſecond age, the ſplendor of S. *Juſtin*'s name ſurpaſſed them all.

6. Beſides his writings already mentioned, there are ſtill extant ſeveral that go under his name: of which the confutation of *Ariſtotle*'s opinions, the queſtions and anſwers to the *Greeks*, the 142 anſwers to the orthodox (at leaſt as to the 60 laſt) are evidently ſpurious. The *Profeſſion of Faith* rather belongs to ſome author of the 5th age: the letter to *Zena* and *Serenus* is a piece much conteſted; *Of Monarchy* is the ſecond part of a book ſo called, that proves the Unity of God from the reaſons of the philoſophers, as the firſt part that is loſt had done from the authority of the Scriptures. His *two diſcourſes to the Gentiles* are generally attributed to, and are worthy of him. In the laſt, which is very ſhort, he gives the

the motives of his converſion; and cloſes them with an exhortation to the *Pagans* to follow his example. Come, ſays the Saint, partake of this divine wiſdom, and acknowledge not a *Jove* polluted with crimes, but a King of heaven incapable of corruption, whoſe heroes are not formed by ſcattering deſtruction, and ſhedding the blood of nations, but in pouring forth the vital ſtream with joy for virtue's ſake.—— O Power divine that brings peace to the ſoul, and charms to reſt every tumultuous paſſion! O heavenly doctrine, that makes not poets, philoſophers, or orators; but raiſes us up from mortals to immortality, from earth to heaven, and changes us from men into gods! And as the enchanter draws the ſerpent from his hidden brakes and dens, ſo this doctrine drives out our paſſions from all the hidden foldings and inmoſt receſſes of the ſoul; rooting out in the firſt place concupiſcence the fatal parent of diſcord, envy, wrath, and all the formidable train of ſin; that thus the ſoul, reſcued from the monſters that ſtood to obſtruct the way, or to devour her, may in peace and quiet return to God the Author of her being, to be united to him for all eternity. This is the charm has wrought my converſion; like me, O *Gentiles*, hearken to it; and ſince I have been what you are, let me hope you will be what I am.—— *Photius* gives this character of S. *Juſtin* in quality of an author. He was perfectly well verſed in our, and yet more in prophane philoſophy; he had a conſummate erudition, and an exact knowledge of hiſtory; but he took no care

care to ſet off the natural beauty of his thoughts with the embelliſhments of art; and therefore his writings tho' very learned are not bright and ſparkling, nor have they the politeneſs which engages the generality of readers.

7. S. *Pius* was martyred after having governed the Church 9 years and odd months. S. *Anicet*, a *Syrian* by birth, ſucceeded. In his time the devil introduced at *Rome* the ſect of the *Gnoſtics*, by *Marcellina* a young lady of that profeſſion; ſhe had a world of wit and beauty, and made them both ſubſervient to her wicked deſigns; ſeducing the faithful by the baits of brutal pleaſure, which ſhe turned into tenets of her religion. All the *Hereſiarchs* of that time were very ambitious of being thought united to *Rome*, the Mother of all Churches; but neither their counterfeit profeſſions of faith, nor any of their other artifices could impoſe upon her, or corrupt the purity of her doctrine. *Marcion* aimed at it, and for that end gave 2000 pounds to the poor, which offering of iniquity the Church gave him back upon the new diſcovery of his *Hereſy*. Meeting S. *Polycarp* in the ſtreets of *Rome*, he aſked him if he knew him? Yes, replied the Saint, I know you to be *Satan*'s eldeſt ſon. He had taken this journey to conſult the Bp. of *Rome* upon the ſubject of *Eaſter*: he preferred the *Aſiatic* way of keeping it at the ſame time as the *Jews* did their Paſſover, *i. e.* the 14th after the *March* equinoctial moon, whatever day in the week it fell upon; S. *Anicet* was for celebrating this feſtival the *Sunday* following; however judging this

this ceremonial buſineſs of no great importance, he left the Churches of *Aſia* at their liberty, and ſhewed S. *Polycarp*, before his return, ſuch ſingular marks of honour, as to make him celebrate the divine myſteries in his place. This journey to *Rome* was very beneficial to ſeveral perſons, whom he brought back to the Church from the errors of *Valentinus* and *Marcion.* *

8. S. *Hegeſippus* alſo came in S. *Anicet*'s time to *Rome*. He appeared in the world about the beginning of the ſecond age, and left the *Jewiſh* religion in which he was educated to embrace the *Chriſtian*. He travelled through many parts of the *Roman* empire, to learn from the Bps. and ancient perſons who had converſed with the Apoſtles, the principal events relating to the propagation of the Goſpel to the death of *Chriſt:* and upon this plan compoſed a Church Hiſtory (which no one ſince S. *Luke* had attempted before) divided into five books, ſome of which he might probably begin now, and brought the laſt of them down to *Eleutherius* afterwards. His ſtile, ſays S. *Jerom*, was plain: for he choſe to copy the very dialect as well as the virtues of thoſe whoſe lives he writ. Of this valuable work we have only a few fragments remaining, preſerved by *Euſebius.*

9. The devil, who had endeavoured to ſhake the foundations of the Church by its domeſtic enemies, now undertook to raze it to the ground all at once. For the war with the *Parthians* at the end of five years being brought to a happy concluſion, *Lucius Verus* came to *Rome*, and had

had the honour of a triumph granted him, with *Marcus Aurelius*. Their hands being now at liberty, it was determined to fall in earneſt upon the *Marcomanni*, a people dwelling betwixt the *Rhine* and the *Danube*, who broke the quiet of *Germany*, and grew formidable to the *Roman* empire. * To effect this, the emperor begged the protection of the gods, and omitted no kind of ſuperſtition to render them favourable. He ſummoned the prieſts, and practiſed all the impious devotions they adviſed him to. He purified *Rome* by luſtrations, addreſſing himſelf to all the idols, to know the event of ſo doubtful a war. The anſwer was, that victory ſhould attend him, on condition he would exterminate the *Chriſtian* religion. The zeal for his gods, joined with the ſafety of the empire, was ſuch an incentive, as kindled the greateſt perſecution the Church had yet ſeen, as may appear from the following letter of the Church of *Smyrna*, cited by *Euſebius*.

10. We have writ to you, brethren, as well of the other martyrs as of the B. *Polycarp*, who by his martyrdom finiſhed, and, as it were, ſealed up the perſecution. For what preceded was done, that our Lord might ſhew us from heaven, a martyrdom formed upon the plan of the Goſpel. Accordingly *Polycarp* expected, as our Saviour had done, till he was delivered up; that we might imitate him, having a regard not only for ourſelves, but alſo for our neighbours. It being the character of a ſincere and ſolid charity, not to confine our views to ourſelves alone, but likewiſe earneſtly to deſire the

the ſalvation of all our brethren. And indeed all martyrdoms are marks of generoſity and pledges of happineſs, as derived from the will of God; to whoſe will and power we, who are more particularly devoted to him, ought to aſcribe them all. Who is there not ſtruck with admiration at the martyrs greatneſs of mind, their patience, fidelity and love of God? Who when they had their fleſh torn off with ſcourges, till the inmoſt receſſes of their bodies, their veins and arteries appeared in view, and whilſt the ſpectators breaſts laboured with grief at the piteous ſight, were inveſted with ſuch courage as not to ſend out the leaſt groan or mournful accent. Thus theſe martyrs of *Chriſt* ſhewed themſelves as it were eſtranged from their bodies upon the torture; or rather aſſiſted by, and familiarly converſing with *Chriſt*, through the ſupport of whoſe grace they contemned the torments of the world, redeeming themſelves by the ſufferings of one hour from thoſe of eternity. The fire of their barbarous executioners ſeemed cold to them, under the conſideration, that by this they eſcaped the eternal and inextinguiſhable fire, and were to find ſuch rewards for their ſufferings here, as neither the ear had heard, nor the eye ſeen, nor had entered into the heart of man, but which God was pleaſed to manifeſt to them now no longer men, but raiſed up to the condition of angels. Thoſe who were reſerved for the wild beaſts, after a tedious impriſonment bore the ſevereſt torments: they were rolled upon cockle-ſhells, broken potſhards, and other pointed inſtruments of

cruelty, that by the continuance of the torments they might be brought to abjure the *Chriſtian* faith. But tho' the devil was fruitful in his inventions againſt them, they became ineffectual by the powerful grace of *Chriſt*. Thus the brave *Germanicus*, by his comportment in his ſufferings, ſtrengthned the weakneſs of his brethren, who when he was to be thrown to the wild beaſts, had no regard to the pro-conſul's perſuaſions, that he would have compaſſion on his youth; but provoked the fury of the beaſts, that he might be the ſooner freed from an unjuſt and impious world. Then the whole multitude in admiration of the *Chriſtians* invincible fortitude, cried aloud with one voice: Away with the impious, let a ſearch be made for *Polycarp*. There was one *Quintus*, who had lately come hither from his native country of *Phrygia*, ſtruck with fear and trembling at the ſight of theſe beaſts: this very man had induced ſeveral perſons to ſurrender themſelves up of their own accord to the judge, but now, by the pro-conſul's fair perſuaſions, was prevailed on to ſwear and offer ſacrifice. Far are we from commending ſuch, who thus raſhly give themſelves up contrary to the precepts of the Goſpel.

11. As to that admirable man *Polycarp*, he nothing diſturbed at the information of what had paſſed, deſigned to have ſtaid in the city; but at the intreaty of his flock, retired to a little country-houſe hard-by. Whilſt in his retreat with a few companions, he offered up his prayers day and night, as uſual, for all mankind

kind and all the Churches throughout the world, three days before he was taken he had a viſion from heaven at the time of his prayers, repreſenting his pillow a-fire: and immediately turning to his company, ſaid with a prophetic ſpirit, I am to be burned alive. The ſearchers were juſt at hand, when he got into another houſe, who not finding him, apprehended two ſervants, one of whom by tortures was made to diſcover his hiding-place; where he could not be concealed, ſince his own domeſtics betrayed him. On this occaſion *Herod* a juſtice of peace (called alſo *Cleronomus*) was very officious; that thus *Polycarp* might receive his proper portion (being made partaker of *Chriſt*) and they who betrayed him undergo the puniſhment of *Judas*. So the archers and horſemen well armed, conducted by the ſervant, ſet out after him on *Friday* about ſupper-time, as if they had been in purſuit of a thief. Coming late they found him lying down in an upper-room, from whence he might eaſily have made his eſcape, but he would not, ſaying, *God's will be done:* and underſtanding they were come in, went down and diſcourſed with them. They all admired his age and conſtancy, and ſome of them ſaid, Why is all this buſtle made to take this good old man? He immediately ordered them an handſome entertainment, and deſired they would allow him ſome time, without being diſturbed, for his prayers: which being granted, he ſtood up, praying, full of the grace of God, for two hours together, to the wonder of the ſtanders-

by, many of whom repented of their coming to take up ſuch a divine old man.

12. His prayers being finiſhed (which were offered up for all his acquaintance, rich and poor, nobles and plebeians of the Catholic Church diffuſed throughout the world) and the time fixed for his departure come, they ſet him on an aſs on the great day of *Sabbath* to bring him into the city. In the way thither he happened to meet *Herod* the juſtice of peace, and his father *Nicetas*, who taking him into their chariot, and ſitting by him, endeavoured to ſeduce him by words to this purpoſe: What harm, ſay they, can there be in pronouncing theſe words, *Lord Ceſar*, in ſacrificing, and ſo eſcaping? To which at the beginning he gave no anſwer; but they perſiſting, he replied, *I never will do what you perſuade me to.* Upon which they gave him abuſive language, and threw him out of the chariot with ſuch precipitation, that he bruiſed his leg. But he unconcerned, as if he had received no hurt, made chearfully on to the amphitheatre with his guard, and ſuch a noiſe that few could hear any thing. At his entry there, a voice came from heaven, ſaying, *Courage, O* Polycarp, *and act the man.* Now no-body ſaw who ſpoke this, but many of ours heard the voice. Upon his appearance at the tribunal, the people ſhouted and cried out aloud, that *Polycarp* was taken: and the pro-conſul, aſking him if he was *Polycarp*, and receiving an anſwer in the affirmative, perſuaded him to deny *Chriſt*, ſaying: have regard to your age; with the uſual things upon ſuch

ſuch occaſions, as ſwear by *Ceſar*'s genius, repent, and cry aloud: *Away with the impious.* S. *Polycarp,* looking with a ſtern countenance upon the multitude in the amphitheatre, ſtretched forth his hand towards them, lifted his eyes to heaven, and ſighing ſaid: *Away with the impious.* The pro-conſul urged him farther, ſaying, ſwear and I will diſmiſs you immediately: ſpeak injurioufly of *Chriſt.* *Polycarp* replied, I have now ſerved *Chriſt* theſe fourſcore and ſix years, and he never did me any harm: how can I then ſpeak againſt my King and the author of my ſalvation. The pro-conſul urging him to ſwear by *Ceſar*'s genius, he made anſwer: whereas you deſire I ſhould ſwear by *Ceſar*'s genius as you call it, as if you were ignorant of what I am, hear me openly confeſſing, I am a *Chriſtian*; and if you have a mind to know in what this *Chriſtian* doctrine conſiſts, aſſign me a day and you ſhall hear it. But to this the pro-conſul anſwered: *Perſuade the people.* To whom *Polycarp:* I am ready to give you an account, it being commanded us to pay the magiſtrates and powers conſtituted by God, a due honour which is not prejudicial to us, but theſe I judge not worthy to defend my ſelf before them. Then the pro-conſul ſaid: the beaſts I am to throw you to are ready, unleſs you change your Opinion. *Polycarp* ſaid: ſend for them, for my mind is not changeable from good to evil; but I eſteem the paſſage from vices to virtue juſt and laudable. To this the pro-conſul: if you deſpiſe the beaſts, you ſhall be tamed by fire, unleſs you change. The

fire, ſays *Polycarp*, you threaten is of a ſhort duration, burns for a while, and is preſently extinguiſhed; but you are ignorant of the fire of future judgment, and of eternal damnation reſerved for the puniſhment of the impious. But why this delay? Bring what you pleaſe. He ſaid this and much more with a great deal of courage and alacrity, and with a peculiar grace reſplendent on his countenance, ſo far was he from being frightened at the words and outcries againſt him. The pro-conſul on the other ſide was much ſurpriſed, but nevertheleſs ordered the cryer to make proclamation thrice in the amphitheatre, That *Polycarp* had owned himſelf a *Chriſtian*. This proclamation being made, the multitude of *Jews* and *Gentiles* that dwelt at *Symrna*, with an implacable rage and fury cried out: *This is the doctor of* Aſia *and father of the* Chriſtians, *the deſtroyer of our gods, who diſſuades men from ſacrificing or worſhipping the gods:* and applied themſelves to *Philip* the *Aſiarch*, that he would let out a lion upon *Polycarp:* but *Philip* ſaid, that could not be done, becauſe the amphitheatrical ſhews were over. Then they all with one voice concurred to have *Polycarp* burnt alive; which was neceſſary, that the viſion of his burning-pillow ſhould be fulfilled, which happened to him at his prayers, when turning about to his brethren, he ſaid with a prophetic ſpirit: *I muſt be burnt alive.* And immediately upon the cry, all the people ran in crouds to fetch vine-twigs and other wood out of the ſhops and baths: but the *Jews*, as uſual upon ſuch occaſions,

occaſions, were more buſy and diligent than the reſt. The pile being prepared, *Polycarp* took off his girdle, undreſſed himſelf, and endeavoured to pull off his ſhoes, which he was not uſed to do, for the faithful had ſuch a veneration for his virtue, that they each ſtrove who ſhould be the foremoſt to touch his ſkin; the probity and holineſs of his life having rendered him venerable, even before his white hairs had adorned his head. Being now ſurrounded with the deadly inſtruments appertaining to the pile, they were for nailing him to it, when he ſpoke to them ſaying: *Let me be as I am, for he who gives me ſtrength to ſuffer the fire, will enable me alſo to ſtand unmoved:* upon which they did not nail, but only bind him. Being therefore tied with his hands behind him to the ſtake (like a ram choſen from a numerous flock to be offered up the moſt grateful holocauſt to God) he prayed in the following manner: *O Father of your only begotten and bleſſed Son* J. C. *by whom we received the knowledge of you: O God of the angels, of the powers, of all creatures, and of all the race of the juſt that live, in your preſence: I bleſs and praiſe you for bringing me to this day and to this hour, wherein I ſhall have my ſhare in the ſociety of martyrs, and in the chalice of your Chriſt, to riſe again to everlaſting life of ſoul and body in the incorruption of the H. Ghoſt. May I this day be accepted in your ſight as a fat and acceptable hoſt, according as you have prepared it, fulfilling what you have foretold, my true God! For this I praiſe, bleſs and glorify*

you, through the eternal Pontiff, J. C. your only begotten Son, through whom may glory be to you, together with him, in the H. Ghoſt, now and for evermore. Amen.

13. As ſoon as he had finiſhed his prayer, and pronounced *Amen*, they lighted up the pile, and a great flame aroſe; a wonderful ſight to thoſe, who were ſo happy to behold it, and who were reſerved to relate it to others: for it ſurrounded him like a vaulted arch, or like the ſail of a ſhip ſwelled out with the wind, and he himſelf in the midſt of it, not like burnt fleſh, but like gold or ſilver glowing in the furnace; from whence there proceeded a moſt grateful ſcent, like that of incenſe, or the richeſt perfumes. At length perceiving they could not burn him, they ordered the *Confector* to run his ſword deep into his body: he did ſo, and ſuch a ſtream of blood came ruſhing through the wound as quite extinguiſhed the fire, and made all the ſpectators full of admiration at the difference in death between the infidels and the elect; of which number no doubt was *Polycarp*, an apoſtolic and prophetic doctor in our time, and Bp. of the Catholic Church of *Smyrna*; from whoſe mouth never any word proceeded, but what we have known fulfilled, or know ſhall be fulfilled. But the devil always burning with rage and envy againſt the race of the juſt, when he beheld his life from budding infancy ſpent without ſpot or ſtain, and that now conſummating his courſe by a glorious martyrdom, he was inveſted with the crown of immortality, the reward of his glorious combat,

caſt

caſt about to hinder us from having his body, tho' many of us ſtrove to be made partakers of it. Some therefore ſpoke to *Nicetas*, *Herod*'s father, and *Dalces*'s brother, that he would go to the pro-conſul, and perſuade him not to let the *Chriſtians* have his body, leſt, ſay they, they ſhould begin to adore him in place of their Crucified. Now theſe were put on to act thus at the inſtigation of the *Jews*, who watched our people very narrowly when they attempted to take his body away from the pile: but were ſtrangely ignorant not to know, that we can never on any account abandon *Chriſt* (and worſhip another) who ſuffered death for the ſalvation of all men, who are to be ſaved throughout the whole world. Him we adore as the Son of God, but the martyrs we love and honour as diſciples and imitators of our Lord, upon the account of their inviolable affection for their King and Maſter. May it be our lot to join in their ſociety, and be condiſciples with them. The centurion, when he perceived the buſtle the *Jews* made, burnt the body: and we took up his bones, as a treaſure more valuable and dear to us than the moſt precious diamonds, or the pureſt gold, and depoſited them in a convenient place, where God grant we may meet together, and joyfully celebrate the birth-day of his martyrdom, to keep in remembrance thoſe who have ſo gloriouſly finiſhed their combat, and animate others by their example to the day of battle. And thus much for S. *Polycarp*, who together with 12 *Philadelphians*, ſuffered martyrdom at *Smyrna*.

But

But he alone became celebrated every-where, inſomuch that his name and renown were in all places commemorated by the *Gentiles* themſelves. For he was not only eminent for his learning, but was alſo a moſt excellent perſon on account of his martyrdom, which was of that nature as to claim the imitation of every one, ſince it ſo perfectly agreed with the Goſpel. For he overcame the judge's injuſtice, by his lenity and patience; by which he gained the crown of immortality, and joyfully with the apoſtles and all the ſaints glorifies God the Father, and bleſſes our Lord the Governor of our bodies, and the Paſtor of the Catholic Church throughout the world. We know you deſired the ſtate of all theſe things at large, but at preſent we have only ſent you an abridgment of them by our brother *Mark*. Which as ſoon as you have received, we deſire you will ſend one to our more diſtant brethren, that they may bleſs the Lord, who ſelects from his ſervants whom he pleaſes, and who by his grace and indulgence can bring us all to his eternal kingdom through his only begotten Son *J. C.* to whom be glory, honour, dominion, majeſty for evermore. *Amen.* Salute all the ſaints: all here ſalute you, and I *Evariſtus* the ſcribe of this epiſtle, with all my family. Now the ſuffering of the bleſſed *Polycarp* was on the 2d day of the month *Xanthicus*, *viz.* the 7th before the Calends of *March*, being the great *Sabbath*, about the eighth hour. He was taken by *Herod*, *Philip* the *Trallian* being high-prieſt; *Statius Quadratus* pro-conſul; our Saviour *J. C.* reigning

for

for ever. To him be honour, glory, majeſty, and an eternal throne from generation to generation. *Amen.* We wiſh you brethren all happineſs, by living according to the precepts and Goſpel of *J. C.* with whom glory and honour be to God the Father, and the H. Ghoſt, for the ſalvation of the ſaints elected by God. After whoſe example the B. *Polycarp* ſuffered; at whoſe feet may we find a place in the kingdom of *J. C.* —— S. *Ireneus* ſays, he could remember the lineaments of his face, the regular conduct of his life, his majeſtic walk, the place where he taught, and a world of particularities concerning the doctrine and miracles of our divine Saviour, which S. *Polycarp* had heard from the mouth of the beloved Evangeliſt, and other eye-witneſſes of our Saviour's actions. He adds, that he ſhould never forget the holy martyr's words which he kept not writ on paper, but ingraved on the bottom of his heart. Among a number of his diſciples who had copied his virtues, SS. *Ireneus* (juſt mentioned) *Andochus* a prieſt, *Thyrſis* a deacon, *Benignus* who ſuffered at *Dijon*, and *Felix* at *Autun* in *Gaul*, are more particularly diſtinguiſhed. ()

14. *Lucius Verus*, paſſing the *Alps* in a litter, with the emperor his father-in-law, was taken off at *Altino* by a fit of an apoplexy in the 39th year of his age. He had tolerable natural capacities, but drowned them all in ſenſuality and pleaſures of the fleſh. He was a great admirer of the fair ſex, tho' ſeldom determined in his choice by wit or beauty, but by

by the preſent incitements of appetite or fancy. *M. Aurelius* ſent his daughter *Lucilla* to him to *Epheſus*, thinking by her charms to divert him from the looſe liberties of wandering amours. This only made his variety the greater, and the many ladies that divided his heart allowed him no room for thoughts of war. They kept him at *Antioch*, where he ſpent his time in balls and gaming, whilſt his lieutenants overcame the *Parthians*. This was notorious; and common fame accuſed him over and above of having inceſtuous affections for his own ſiſter and his mother-in-law. *M. Aurelius* brought his body to *Rome*, interred it with pompous funerals in *Adrian's Mauſoleum*, enrolled him among the gods, and aſſigned large penſions to his aunt and ſiſters. That ceremony over, he made preparations for the war againſt the *Marcomanni*; but, as perſecution had laid waſte the *Chriſtian* world, and the plague, as it were in revenge, had made deſolate moſt provinces of the empire, * he was forced to arm highway-men, ſlaves and gladiators, for this expedition.

15. *Meliton* Bp. of *Sardis* in the leſſer *Aſia*, inſcribed to him an excellent Apology, where the force of argument, eloquence and piety met together. *Euſebius* has preſerved us a part of it, wherein among other things he ſays: the ſervants of God are perſecuted beyond whatever they were before, and new decrees are iſſued out againſt them all over *Aſia*, which a pack of ſhameleſs informers and covetous wretches lay hold of, openly to rob and plunder the innocent

nocent both by day and night. —— If this is done by your command, let us take it for well and rightly done, ſince a juſt prince never enacts what is unjuſt —— this one thing we earneſtly deſire, that you yourſelf would vouchſafe to examine into the allegations againſt theſe perſons accuſed of obſtinacy, and then, according to your juſtice determine whether they deſerve death and tortures, or a life with ſafety and quiet: but, if this ſtrange Decree, which honour forbids enacting even againſt the moſt barbarous enemies, came not from you, we have the more grounds to ſupplicate you not to give us up to theſe public barbarities. —— Our philoſophy had its original among the *Barbarians:* afterwards when it ſhone upon your provinces, under the reign of your predeceſſor *Auguſtus*, it proved an happy omen of the *Roman* empire's proſperity, which from that time has received large acceſſions of dignity and power. You were advanced by the wiſhes of all the world to ſucceed this emperor, and inherit his dominions, which you will long enjoy with your ſon after you, if you defend from inſults that religion, which began with *Auguſtus*, and was, with other religions, reſpected by your predeceſſors. . . . . *Nero* and *Domitian* only, by inſtigations of envy, were wrought upon to calumniate (*i. e.* by new laws) our religion: and from them this calumny is derived down to our times, the rabble, as uſually, taking upon truſt without examination all theſe groundleſs rumours. But the piety of your anceſtors has repreſſed this popular blindneſs,

who

who in their reſcripts have often found fault with every freſh attempt againſt us. *Adrian* your grandfather, amongſt others, wrote to *Fundanus* the pro-conſul of *Aſia*: and your father, at the ſame time that you governed jointly with him, writ to the cities to prevent tumults againſt us: and theſe letters were directed to the *Lariſſians*, *Theſſalonians*, *Athenians*, and to all *Greece* in general. And as you have the ſame ſentiments with them, or rather ſtill more human ones, and more worthy a philoſopher, ſo we have the greater confidence, that you will grant us our requeſt. —— Beſides this Apology, he wrote: *The Prophets Lives: Of the Church: Of the Lord's-day: Of Man's Nature: Of Man's Formation: Of the Senſes Obedience to Faith: Of the Soul, Body and Mind: Of Baptiſm: Of Truth: Of Chriſt's Generation: Of Prophecy: Of Hoſpitality: The Key: Of the Devil: Of John's Apocalypſe: Of God incarnate: A Collection of the H. Scriptures: Two Books of Eaſter*, which he wrote, *Servilius Paul* being pro-conſul of *Aſia*. Before the *Collection of Scriptures*, he gives us the canon of the Scriptures, omitting thoſe books that were not in the canon of the *Jews*. *Tertullian* ſays he was a good orator, and wrote elegantly. He was buried at *Sardis*, and eſteemed a prophet. *Apollinaris* Bp. of *Hierapolis* and *Miltiades* writ upon the ſame ſubject. But the prince was ſo prepoſſeſſed with the falſe notions of religion and politics, that he was deaf to all the conſiderations of reaſon and pity. The ſervants of *J. C.* went with the meekneſs of lambs

lambs to the ſlaughter, and every-where ran to martyrdom as to triumph. *

Of CHRIST 171 *to* 174. *Of* AURELIUS 11 *to* 14. *Of* ANICET 6 *to* 8. *Of* SOTER 1.

1. THE grand enemy of mankind not ſatisfied with theſe attacks of violence upon the Church, nor with his more ſucceſsful ones in the *Nicolaits* and *Gnoſtics* impurities, now ſet a-foot a dangerous underhand war, covering his malignant deſigns with the viſar of ſanctity. *Montanus* an eunuch and inhabitant of *Ardaba* in *Myſia* was pitched upon as chief of this enterprize, who by his exterior piety and ſeeming agreement with the articles of the *Catholic* Church had heightened his character to the degree of a prophet and worker of miracles. He had many admirers, but was the greateſt of them himſelf, looking with contempt upon the higheſt dignities of the Church as too low for his merits. Being poſſeſſed with the devil he would fain appear inſpired, and have his unintelligible jargon paſs for the ſpirit of prophecy; and to play his game the better, took *Maximilla* and *Priſcilla* for his partners. They were women filled with the ſame wicked ſpirit, like him ſpoke words foreign to the purpoſe after an unuſual manner, and inveighed bitterly againſt the tradition and abuſes of the Church. As theſe ladies were rich, they made their fortune inſtrumental to their hereſy, and corrupted by their ſeeming charity the faith: but

but if they made preſents to ſome, they were no leſs ready to accept them from others; and *Montanus*'s receivers of oblations exacted money not only from the rich, but from the poor, the widows and orphans.

2. *Montanus* gave out that he was the Spirit Comforter which the Son of God had promiſed the Apoſtles. He did not mean by this, according to the more probable opinion, that he was the third Perſon of the *Bleſſed Trinity*, but that he had received the *Holy Ghoſt* in greater abundance than any perſons whatſoever, not excepting the Apoſtles themſelves; ſo that in his own conceit, he ſurpaſſed the firſt founders of the Church in the height of his knowledge, the ſublimity of his doctrine, and the perfection of his life. In conſequence of this impiety, he allowed of the diſſolution of marriages, condemned ſecond ones as fornication, forbad flying from martyrdom on any account, and ordered a ſevere faſt of three *Lents* by his private authority. He ſaid, that the ſalvation of mankind which God could not effect by the law, by the prophets, by *Jeſus Chriſt* incarnate, and in appearance crucified, was to be accompliſhed by the *Holy Ghoſt* reſiding in him and his diſciples. They were extremely rigid exteriourly, and divided into many ſects, as the *Cataphrygians*, *Montaniſts* of *Proclus*, and *Montaniſts* of *Eſchines*. Theſe laſt taught, that the *Father* and the *Son* in the Trinity were but one Perſon. The *Quintilians* and *Priſcillians* were branches of *Montaniſm* too. So were the *Pepuzians*, who had their women biſhops

biſhops and prieſts; the *Artothyrits*, who celebrated the euchariſt in bread and cheeſe; the *Taſcodraugates*, ſo named in the *Phrygian* language, and *Paſſalorinchites* in the *Greek*; becauſe, to make a ſhew of great zeal and earneſtneſs at prayer, they put their fingers before their mouths and noſes. *

3. *Tatian*, a *Syrian* by birth, and diſciple of S. *Juſtin*, had a long time appeared in the Church, as a perſon of eminent piety and extraordinary knowledge. His pen had produced many excellent pieces, among which is his treatiſe againſt the *Greeks* in defence of the *Chriſtians*, ſtill extant. In this he ſhews, that all their boaſted arts and ſciences were derived from the *Hebrews*, tho' diſmally corrupted in the alteration; then ſatirically reflects upon their philoſophers manners, their obſcene repreſentations on the ſtage, their murders in the *Circus*, their erecting ſtatues in honour of the moſt profligate women: moreover, he admirably deſcribes the holy converſation of the *Chriſtians*; proves from the heathens own authors, that *Moſes* was the moſt ancient of all hiſtorians. This book he writ in the weſt after S. *Juſtin*'s death, and then delivered no errors, as he did afterwards upon his return to the eaſt, when he fell into thoſe of the *Valentinians* and *Marcionits*, and afterwards became a chief of the *Encratites* or *Continents*; condemned marriage as a diabolical conjunction, uſed nothing but water in the ſacrifice, and forbid his diſciples wine and fleſh; held that *Adam* was damned, that *Chriſt* had no real body, and therefore in a book of

his entitled, *The Harmony of the four Goſpels*, left out the proofs for *Chriſt*'s humanity, and broached his errors in another book called, *The Perfection according to our Saviour*. One *Rhodon*, who had been a diſciple of his whilſt he made profeſſion of the orthodox faith, confuted him, with *Marcion* and *Apelles* at the ſame time. *Muſanus*, *Clement* of *Alexandria*, and others, have alſo clearly ſhewed the extravagance and inconſiſtency of ſeveral of *Tatian*'s notions.

4. *Severus* his diſciple added to the blaſphemies of his maſter, by rejecting the *Epiſtles of S. Paul*, and *The Acts of the Apoſtles*. He held that womankind was the workmanſhip of the devil, and that all who married liſted themſelves in his ſervice. He cut man into two parts, aſcribing from the navil upwards to God, and from thence downwards to the devil.

5. *Celſus* the *Epicurean* philoſopher made theſe ſects and diviſions a pretence to run down the *Chriſtians*, in his book entitled, *A Treatiſe of Truth*. For which end he firſt tells many ſtories of *Moſes*, and laſhes the *Jews* unmercifully; then ſets the *Jew* in his turn to make a jeſt of *Chriſt* and the Goſpel; and laſtly introduces an *Heathen* equally diſtributing his contempt upon *Chriſtian* and *Jew*. The whole work is nothing but a ſatire upon them both; on which occaſion the author gives himſelf great airs, very falſly boaſting of having read all the *Chriſtians* books, and being thoroughly acquainted with their religion. To him *Lucian* dedicated his account of *Alexander*, whoſe predictions

dictions he ſhewed were fatal to thoſe who relied upon them, of which the people of *Rome* (in the plague of 166, and the armies under the generals *Severian* in 161, and *Vindex* in 170) were ſo many thouſand unhappy inſtances. However, in ſpite of them he maintained his reputation ſtrongly rooted in ſuperſtitious minds, to whom he with the utmoſt aſſurance declared, he was to enjoy a length of days even to his 180th year, whereas before he could reach his 70th he periſhed by an ulcer full of worms and rottenneſs in his thigh. The *Heathens*, notwithſtanding this ſad cataſtrophe of their prophet, ſtill hoped for the cure of various diſtempers by his means; for which end they erected altars, celebrated feaſts, and offered ſacrifice to him in *Pario*, a city upon the *Propontis*, 20 miles E. of *Lampſac*.

6. S. *Anicet* ſuffered martyrdom the 17th of *April*, after having governed the Church 7 years and 9 months. It is ſaid he forbid the clergy to wear long hair, but S. *Iſidore* Bp. of *Sevil* brings up this ordination higher, and carries it back to the apoſtolic times. S. *Soter*, a native of the town of *Fundi*, 54 miles E. of *Rome*, ſucceeded him.

7. *Publius*, prefect of *Rome*, eſſayed in vain, by the prevailing motives of intereſt and pleaſure, and then by the terrors of death and torments, to draw *Felicitas* a widow of quality and her ſeven ſons from the faith. He condemned them therefore to different deaths. *Januarius*, *Felix*, and *Philippus* died by clubs and whips: *Silvanus* was flung off an high

rock: *Alexander*, *Vitalis*, and *Martial* were beheaded. Their mother had the ſame death, and was, to uſe S. *Gregory*'s expreſſion, ſeven times a martyr in her children, whom ſhe brought up according to the ſtrict morality of the Goſpel, and animated to undergo this laſt trial and concluding period of their life, for the ſake of him who gave it.

8. The city of *Heraclea*, now *Perintho*, about 55 miles W. of *C. P.* became renowned for the martyrdom of the virgin *Glyceria*, who paſſed through a long courſe of torments to eternal glory. From her limbs flowed a medicinal oil, that worked many cures, and one very remarkable towards the end of the 6th age; upon which *Mauritius* the emperor viſited her Church, and laid out a conſiderable ſum of money to repair what the *Barbarians* had burnt and deſtroyed. In *Pontus*, *Hermias* converted his executioner, and left him the heir of his martyrdom. The marks of the *Heathens* cruelty were in every province, and the agents of hell were continually inſtrumental to the peopling heaven with a multitude of *Chriſtian* martyrs.

9. S. *Denis*, biſhop of *Corinth*, was a perſon of ſuch authority, that the *Heretics* corrupted his works in his life-time to ſupport their errors. He was a perſon of ſanctity and elocution, who not only took care of his own flock, but alſo made the *Chriſtians* of other countries partakers of his divine labours, which he conſummated with a death precious in the ſight of the Lord, and had, according to the *Greek Menæon*,

Menæon, the honour of martyrdom. He writ many epiſtles, (1.) To the *Lacedemonians* an *Irenic*. (2.) To the *Athenians*, wherein he exhorts them to return to the practice of *Chriſtian* duties, which ſince their Bp. *Publius*'s martyrdom had languiſhed very much, tho' in a great meaſure revived by his ſucceſſor *Quadratus*'s zeal: he adds, that *Denis* the *Areopagyte* was their firſt Bp. (3.) To the *Nicomedians*, wherein he confutes *Marcion*. (4.) To *Gortina* (and all the Churches of *Crete*) whoſe Bp. *Philip* he extols for his ſingular generoſity. (5.) To the *Amaſtrians* in *Pontus*, and their Bp. *Palma:* in which he explicates ſeveral paſſages of Scripture, and determines that all penitents ſhould be received that returned from any crimes whatſoever, even from hereſy. (6.) To the *Gnoſſians* in *Crete*, wherein he admoniſhes their Bp. *Pynitus* not to impoſe chaſtity upon his flock as neceſſary, but have regard to the frailty of mankind in general: whether this remonſtrance was occaſioned by *Pynitus*'s expreſſing himſelf upon chaſtity in terms too ſtrong, and ſuch as ſeemed to favour the *Encratites*, or by having his doctrine miſrepreſented, I cannot determine. But *Pynitus*'s anſwer, ſays *Euſebius*, manifeſts the purity of his faith, the ſollicitude for his flock, his eloquence and knowledge of divine things. (7.) To his ſiſter *Chryſophora*, an exhortation. But his chief epiſtle is to the Church of *Rome*, as follows: From the beginning of the Church, O *Romans*, it has been a cuſtomary thing to extend your goodneſs by various favours to all

your brethren, and ſupply the neceſſities of the Church in different tracts of lands: to comfort the poor in their indigence, and relieve the preſſing wants of the faithful condemned to the mines: and thus you ſhew that you maintain the laudable cuſtom, of which your anceſtors, O *Romans*, gave the great example: and which your B. Bp. *Soter* has not only retained, but even improved, by abundantly diſtributing the donatives for the relief of the faithful, and by ſpeaking like a loving father words of comfort to his children, the pilgrims who reſort unto you. —— You have mingled the corn that ſprung up from the ſeed which SS. *Peter* and *Paul* ſowed (that is, the converted *Romans* and *Corinthians*) for both of them entering our city, formed us by ... the ſeed of Goſpel-doctrine; and going into *Italy*, formed you after the ſame manner, and ſuffered both together martyrdom. This liberality was followed on by *Soter*'s ſucceſſors to *Conſtantine the Great*'s time, which is a ſign the *Chriſtians* of *Rome* had either abundance of riches or abundance of charity.

10. *Theophilus*, a contemporary of S. *Denis*, and the 7th Bp. of *Antioch* (*Heron* who ſucceeded S. *Ignatius* being the 4th, *Cornelius* the 5th, and *Eros*, *Theophilus*'s immediate predeceſſor, the 6th) writ a treatiſe in 3 B. to *Autolycus*, a learned heathen of his acquaintance, who deſired to be ſhewed the God of the *Chriſtians*. In his B. 1. therefore he ſays: the eyes of the body cannot attain to the ſight of things ſpiritual, to them even your own ſoul is inviſible: and the eyes of the underſtanding, if blinded with

with paſſions, or ſtained with ſins, cannot behold the rays of ſplendor, *viz.* his juſtice, mercy, and the other attributes; of which he diſcourſes at large. He who beholds, ſays *Theophilus*, a veſſel making directly to the port, concludes it guided by a pilot: and he who ſees the officers executing the emperor's laws, believes there is an emperor, tho' he ſees neither emperor nor pilot. So he who takes a view of the univerſe muſt find God in his works, conducting every thing to its deſtined end. Nothing can be had without faith; we truſt our corn to the earth, ourſelves to a pilot, our health to a phyſician; in hopes of a plentiful harveſt, of ſafety, and health: and ſhall we not truſt God, who makes, guides, and preſerves us? He purſues his theme by expoſing *Autolycus*'s gods, who are unworthy of the reſpect due to the emperor: to whom *Chriſtians* pay juſt, but not ſupreme honours. In B. 2. he cites many paſſages at large from the heathen poets and philoſophers, and thence ſhews their blunders and contradictions concerning their gods; and in particular, that if their theogony, or account of the generation of their gods ſubſiſted, that either their procreative faculty muſt be worn out, the gods grown old, and the goddeſſes paſt their teeming time, or elſe their eternal luſt would produce a rabble of young godlings and little immortal goddeſſes, who as the Sibyl argues would ſwarm, like buzzing inſects, in the evening air; and be more numerous than the race of men. He obſerves, that *Moſes*'s hiſtory is older than any of the heathens: that all na-

tions reckon a week and a ſeventh day: that God begot the world, which was always exiſtent in him: that the three days which preceded the creation of the two great luminaries repreſented the moſt ſacred myſtery of the Trinity: *viz.* God, the Word, the Wiſdom; by the Wiſdom meaning the H. Ghoſt, to whom the gift of wiſdom is appropriated: and this is, perhaps, the firſt time we meet with the word *Trinity* among the ancients applied to the three Perſons in the God-head. He takes notice in this book of the obſeſſed being cured by adjurations and exorciſms performed in the virtue of the truly exiſting God. In B. 3. he deſcribes the *Chriſtians* manners, vindicates them from the ſcandals of inceſt, and of feeding on human fleſh, and retorts them back again upon their authors. He confutes the notions of an eternal uncreated world; *Apollonius* the *Egyptian*'s Chronology that made it 153,000 years old; and *Plato*'s, who reckoned a million of years from the flood to *Dedalus*: then gives us a learned Chronology of his own, but ſo monſtrouſly corrupted by ſome other (and in all likelihood deſignedly too, *ſee note)* that it is of no manner of uſe at preſent. He alſo writ Commentaries *on the four Goſpels, on the Proverbs: A Treatiſe againſt Marcion*, another *againſt Hermogenes*, *&c.* in which he cites a paſſage from the *Apocalypſe*. *Hermogenes* was a painter, and philoſopher, who corrupted his notions of *Chriſtianity* by *Stoiciſm*: he held that matter was eternal and uncreated, to which the demons were at laſt to be united: and that

Chriſt's

Chriſt's body was in the ſun. *Hermias* and *Seleucus*, in *Galatia*, alſo held coeternal matter, rejected water-baptiſm, and ſaid that men's ſouls were compoſed of fire and wind; and created by angels.

11. *Apollinaris* Bp. of *Hierapolis*, beſides his Apology, writ a treatiſe *againſt the Gentiles* in 5 books: *Of Truth*, 2 books: *Againſt the Jews*, 2 Books: *Againſt the Montaniſts*, one or more treatiſes: which were all extant in *Photius*'s time, and in his judgment very valuable on account of the doctrine and ſtile. *Philip* Bp. of *Gortyna* writ a treatiſe againſt the *Marcionits*: but one *Modeſtus* excelled all the reſt in expoſing their ſhuffling tricks and errors to the world. *Muſanus* exerciſed his talent chiefly in confuting *Bardeſanes*.

12. *Bardeſanes*, a *Syrian* by nation, and a perfect maſter in the learning and language of that country, compoſed ſeveral Dialogues againſt the *Encratites* and *Marcion*, all which were turned by his diſciples into *Greek*, as likewiſe his *Treatiſe of Deſtiny*, much admired by S. *Jerom*: in which he proves that men are not hurried away by neceſſity, or by the impreſſion of the ſtars, from the different cuſtoms of people born in the ſame country and climate. For, however, ſays he, polygamy in *Parthia*, inceſt in *Perſia*, adultery in *Gaul*, the burials of the dead in the bowels of hungry dogs in *Media*; and the ridiculous adorations of *Apis* the calf, of the ram, of the dog and cat in *Egypt*, may have the laws and cuſtoms of their country to give them the ſanction of authority; yet the

Chriſtians

Chriſtians diſperſed throughout theſe lands abhor theſe pernicious uſages; and the planet, which preſided at their birth, obliges them not to commit theſe evils forbidden by their Maſter, tho' ſickneſs, poverty and infamy ſhould be the conſequences of obſerving their duty. *Apollonius*, the firſt philoſopher of his time among the *Stoics*, and preceptor to *M. Aurelius*, preſſed this excellent writer to renounce his religion: but *Bardeſanes* generouſly reſiſted his ſollicitations, telling him, that he ſtood not in fear of death, which was irreſiſtable, tho' he ſhould comply with the emperor's commands. His end did not anſwer his beginning; for this champion of the faith fell into thoſe very errors he refuted: which makes S. *Epiphanius* compare him to a ſhip fraught with treaſures, that having ſpite of ſtorms gained the long-wiſhed-for port, periſhed with its rich cargo there. Beſides *Valentinus*'s errors he denied the reſurrection of the dead. His followers were called *Bardeſaniſts*, and had new follies of their own. He left a ſon called *Harmonius*, who publiſhed ſome books that were confuted by S. *Ephrem* of *Edeſſa*.

13. *Ptolomy*, a diſciple of *Valentinus*, made a ſect apart; gave God two wives, *Intelligence* and *Will*, on whom he begot a whole brood of gods. *Heracleon*'s fopperies differed from the *Valentinians* only in manner of expreſſion. *Mark* was the worſt of them all. By magic illuſions he cauſed the blood to appear in the chalice of the euchariſt, which he poured out of a leſs cup into a larger, and pronouncing words with

with a rumbling ſound, made the large cup not only ſeem full of liquor, but overflow, as an emblem of the grace that flowed from his bleſſing. His particular miſſion was to make rich and handſom female proſelytes, under pretence of making them partake of the ſpirit of prophecy, and that great and heavenly grace of which he ſaid he was the fountain. He got vaſt ſums from the rich, and perſuaded the handſom, that by conſenting to his laſcivious deſires, they acted piouſly, and were filled with the *Holy Ghoſt*. *Colobarſus*, the *Archontiques*, *Aſcodritæ*, *&c.* were improvers of *Valentinianiſm*. Of all which S. *Epiphanius* gives an exact account in his treatiſe of hereſies.—— *Symmachus*, a *Samaritan* of the ſect of *Ebionits*, made a paraphraſtical verſion of the Scripture from *Hebrew* to *Greek*. He has alſo left us an expoſition upon, but really deſigned againſt, the Goſpel of S. *Matthew*.

Of CHRIST 174 *to* 179. *Of* AURELIUS 14 *to* 19. *Of* SOTER 2 *to* 5. *Of* ELEUTHERIUS 1, 2.

1. THE malice of theſe perfidious domeſtics, and the ſanguinary decrees againſt the ſervants of *J. C.* had made a ſuffering Church, when it became again triumphant by the victory it procured the emperor. Four years had been run out in a war againſt the *Marcomanni*, *Sarmatæ*, *Quades*, and other northern people, who had the advantage to hem-in the *Roman* army in a cloſe country (thought to be *Bohemia*)

mia) full of woods and mountains, ſo that there was no poſſibility of their eſcape without a miracle. They had no water for five days paſt, and the greatneſs of the drought, joined with the violent heats of the ſeaſon, cauſed infectious diſeaſes among the ſoldiers. In this extremity the *idolatrous* part invoked the aſſiſtance of their gods, who were deaf to their prayers: the *Chriſtians*, who were pretty numerous, and compoſed an entire regiment, knelt afterwards on the other ſide, and begged the true God to deliver them from the danger they were in. Their prayers opened the heavens, and all on a ſudden a refreſhing rain fell in abundance on their camp, whilſt lightning and thunder fell at the ſame time upon their enemies, put ſome of them to flight, and obliged the reſt to accept quarter. * The emperor, in his letter to the ſenate, owns the glory of this victory due to the *Chriſtian* legion, which was afterwards called the *Thundering Legion*, as the *Twelfth Legion* was in *Auguſtus*'s time. By a ſolemn edict therefore he ordered that any who accuſed a perſon for being a *Chriſtian*, ſhould be burned alive. S. *Apollinaris* who lived in theſe times mentions this edict. *Tertullian* does the ſame in his *Apology*, and *Oroſius* ſays there were a great many copies of it in his time. * However, the emperor, inſtead of paying his acknowledgements to the true God, did it to *Jupiter the Rainer*, cauſing the hiſtory of it to be engraved upon a pillar, on the top of which he placed the ſtatue of *Antonin*, who had raiſed him to the empire. *

2. After

2. After ſo favorable an edict one would have thought the *Chriſtians* might have enjoyed liberty of conſcience, and the free exerciſe of their religion. But popular fury, calumnies, and the inveterate hatred of the magiſtrate would not let them be at reſt. The priſons of *Lyons* and *Vienna* in *France* were particularly ſanctified by their number, and their torments in public places made them a ſpectacle to God and man. Theſe two renowned Churches give an account of theſe ſufferings in a letter to the Churches of *Aſia* and *Phrygia*, where after a ſhort introduction they write thus: it is impoſſible to expreſs or write exactly the grievouſneſs of our own preſent calamities, the rage and fury of the *Gentiles* againſt the Saints, and the ſufferings of the H. Martyrs among us: for the adverſary directs his whole force againſt us, letting us now ſee what we are to expect from his coming, when unreſtrained he ſhall fall upon us: he has tried every way, and now exerciſes his miniſters to make their eſſays upon the ſervants of God; inſomuch that they not only drive us from their houſes, the baths, and the market-places, but chaſe us every-where away. But the grace of God fought ſucceſsfully for us againſt the powers of darkneſs, ſcreening the weak from their fury, and oppoſing to it men who, like pillars firm and unmoved, could ſtand the ſhock of all hell's united force; who in cloſe fight ſuſtained each kind of infamy, and making light of the torments that others count harſh and lingring, to haſten to *Chriſt*, ſhewed by their examples, that the ſufferings

of

of this life are not worthy to be put in competition with the glory that will be made manifeſt to us in the next. Firſt, they bore all that the people in a confuſed tumultuous manner acted againſt them; their outcries and blows; their pelting them with ſtones, and dragging them about the ſtreets; their pillagings and impriſonments; and, in a word, all the extravagancies of an outrageous and incenſed rabble. Then, by the tribunes and magiſtrates orders, they were brought to the *Forum*, examined before the people, and making a confeſſion of their faith, were ſent to priſon till the governor's arrival. When they appeared before him, they were ſo inhumanly treated, that *Vettius Epagathus*, one of our number, overflowing with the abundance of his charity towards God and his neighbour (for he was a perſon who led a life with that ſeverity and righteouſneſs, that tho' young, the character of old *Zacharias* might juſtly be applied to him: for he walked in all the commandments and juſtifications of our Lord without blame; and being full of the zeal of God, and the fervour of the Spirit, was ready to perform any office of humanity for the good of his neighbour) he, I ſay, fired with a noble reſentment at the unjuſt uſage of his brethren, deſired he might be heard in their defence, and openly demonſtrate, that they were guilty of no irreligious or impious practices. But all about the tribunal crying out againſt him, as knowing of what repute he was among his own people, the governor rejected his juſt petition, and only aſked him: if he

was

was a *Chriſtian:* he courageouſly replied, he was: and upon this anſwer was ranked among the martyrs, with the title of the Advocate and Comforter of *Chriſtians:* having more abundantly in himſelf the Spirit Comforter of *Zacharias*, whom he expreſſed by an exceſs of charity in giving himſelf up to death for the defence of his brethren; like a true diſciple of *Chriſt* following the Lamb whereſoever he goes. From that time the reſt began to appear what they were: the true diſciples, who were ready and prepared with the utmoſt alacrity, finiſhed their courſe; but the undiſciplined and unprepared for the field of battle, who had not ſtrength to ſuſtain the dreadful ſhock, then publickly diſcovered their cowardice. This was the caſe of ten perſons who fell, which affected us with a deep ſorrow and grief of mind, and damped the fervour of ſeveral, who tho' they had not yet been apprehended, had nevertheleſs undergone the greateſt inconveniencies of life, by their conſtant attendance on the martyrs: ſo that now we were all in the utmoſt conſternation, not from the terror of the torments, but from the uncertainty of the event under them. Many were then taken up worthy to ſupply the number of theſe fallen, inſomuch that the heads and ſupports of both Churches were all clapt up at once: and the governor's orders were ſo general, that this ſeizure extended itſelf to ſome of our heathen ſervants, who through the inſtigation of the devil, and the ſoldiers, and through fear of undergoing the torments they had ſeen the martyrs endure, accuſed us of *Thyeſtes*'s feaſts, *Oedipus*'s inceſ-

tuous

tuous copulations, and other extravagancies, which we are not allowed to mention, nor even think on, and which we do not believe were ever perpetrated by man. When theſe calumnies had ſpread themſelves, they raiſed the people's indignation to that degree, that even they, who upon the ſcore of friendſhip or relation had hitherto comported themſelves gently, now broke all bounds, and let their whole rage looſe upon us: then was fulfilled this prediction of our Saviour: *the time ſhall come, when they who kill you ſhall think they do God ſervice.* Then the martyrs ſuſtained torments beyond the power of words to expreſs; *Satan* ambitiouſly contending to force ſome blaſphemy from their mouths, directed the principal part of the governor's and people's rage againſt *Sanctus* of *Vienna*, a deacon; *Maturus*, a perſon newly liſted in *Chriſt*'s ſervice, but a generous champion of his cauſe; *Attalus*, a native of *Pergamus*, but the conſtant baſis and prop of our Church: and laſtly, againſt *Blandina*, in whom *Chriſt* has ſhewn us, that thoſe who are moſt vile and deſpicable in the eyes of the world, are raiſed up to the higheſt honours by God, for their love of him, manifeſted by virtue and power, and not by empty ſhew. We were all of us in concern for her, but moſtly her miſtreſs (who like other martyrs had well ſuſtained the fight) leſt ſhe ſhould not have reſolution to go through with her confeſſion, becauſe of the weakneſs of her body: but the ſtrength of her mind carried her through all the exquiſite tortures, which the executioners, who relieved one another

another from break of day to night, had inflicted upon her; who owned that they were overcome, had no more torments in reſerve, and wondered how ſhe could ſtill ſuſtain life in a mangled and disjointed body; declaring that they were of opinion, that any one of theſe torments, inſtead of the many violent ones ſhe underwent, was enough to have killed her. But this bleſſed maid, like a valiant combatant, received freſh ſtrength and vigour from the confeſſion of her faith; and the frequent repetition of theſe words: *I am a Chriſtian, no wickedneſs is tranſacted among us:* had a healing virtue in them, and rendered her inſenſible to pain. *Sanctus* ſuſtained all the torments man could invent in a more than human manner; and contrary to the heathens expectations, that in the bitterneſs of his anguiſh he would let drop ſome indecent or unlawful expreſſion, he maintained his poſt with ſuch reſolution, that he would never tell them his name, the town nor country where he was born, nor whether he was a free-man or a ſlave: to all theſe queſtions he anſwered in *Latin: I am a Chriſtian. Chriſtianity* was his name, his country, his family, his all: and the only anſwer the heathens could get from him. This added new fuel to the governor and torturer's rage, who almoſt at a loſs how to afflict him more, applied red hot plates of braſs to the moſt tender and ſenſible parts of his body. But whilſt his members were burning, he perſiſted firm in his faith, being refreſhed by the fountain of living water which flows from *Chriſt.* His body now ap-

peared only in wounds and bruiſes, and that ſo contracted and disfigured withal, that it no longer ſeemed a human body: but became, *Chriſt* ſuffering in him, an illuſtrious inſtrument of wonderfully confounding the adverſary, and a ſtanding proof to others, that there is no fear or grief, where the charity of the Father inhabits, and the glory of *Chriſt* is engaged. For ſome days after the heathens put him again upon the rack, imagining that the repetition of the ſame torments upon his ſwelling and inflamed wounds, which could not bear the touch, would overcome him, or at leaſt make him expire under the torments, and caſt a dread upon the reſt. But none of their deſigns had effect; for, to the amazement of all, his body under theſe ſecond torments became ſtrait and erect: and his ſhape, form, and the perfect uſe of his limbs were reſtored, inſomuch that, by the miraculous grace of *Chriſt*, this torture inſtead of a freſh pain became a ſovereign remedy. The devil thought he had *Biblis*, a woman, who had denied the faith, betwixt his jaws, and could increaſe her damnation by blaſphemy on the torture, concluding it would be no hard matter to make ſo weak and cowardly a body accuſe us there of impieties. This vexation gave her underſtanding, waked her as it were from a lethargy, and ſhe was by this paſſing pain put in mind of the eternal torments of hell. Upon which ſhe cried out: how ſhould they devour children, who are not allowed even to taſte of the blood of beaſts? From that moment ſhe confeſſed herſelf a *Chriſtian*, and was ranked

ranked among the martyrs. All theſe tyrants torments being render'd ineffectual through the martyrs conſtancy in *Chriſt*, the devil had recourſe to other arts: they were caſt into a dark and loathſom priſon, had their feet cramped in the ſtocks to the fifth ſcrew or hole, and underwent a number of ſuch cruelties, as the enraged miniſters of hell are uſed to practiſe upon their priſoners: ſo that ſome whom God to his glory had ſelected for this kind of death were ſuffocated in priſon. Others, who had been tortured with ſuch ſeverity, that it was thought they could not live, tho' their wounds had been dreſſed with all imaginable care, lay there deſtitute of human aſſiſtance, but ſo ſtrongly ſupported from above both in mind and body, that they animated and comforted the reſt; whilſt others newly taken, not uſed to ſuch trials, died in priſon.

3. The B. *Pothin* Bp. of *Lyons* above 90 years of age, and of a weak and infirm body, being ſcarce able to breathe, with ſtrong deſires panted after martyrdom: and in his body exhauſted by age and ſickneſs retained, as it were, his ſoul, that in it *Chriſt* might be triumphant. Being brought to the tribunal by the ſoldiers and magiſtrates of the city, with the rabble at his heels, hollowing after and curſing him as if he had been *Chriſt* himſelf, he gave an illuſtrious teſtimony of the truth; and being aſked by the governor, who was the God of the *Chriſtians*; returned anſwer: *You ſhall know if you be worthy of it.* Upon which they dragged about and abuſed him without any tenderneſs

or ſenſe of humanity; they who were near kicked and ſtruck him without any regard to his age: they who were farther off threw what came firſt to hand: and all of them imagined they ſhould be guilty of ſome horrid impiety, if they did not play their parts, and revenge their injured gods by inſulting him. From thence he was carried off half dead to priſon, where he gave up the ghoſt two days afterwards. And here the divine Providence and boundleſs Mercy of *Chriſt* was ſingularly conſpicuous among the brethren, in an example uncommon, but proceeding from the order and diſpoſition of *J. C.* For they, who, at their firſt being taken up, had denied their faith, were impriſoned, and ſuffered as well as the reſt; for their apoſtacy at that time did them no ſervice. Now they who generouſly owned they were *Chriſtians* were impriſoned as ſuch, without having any other crime alledged againſt them: but the others confined like murderers and criminals underwent a double weight of ſuffering: for the joy of approaching martyrdom, the hopes of promiſed happineſs, their love of *J. C.* and the Spirit of the Father comforted the former; whilſt the latter, tortured by their own conſciences, were diſtinguiſhed from the others by their very looks. The former appeared with an air of joy in their countenances, which was tempered with a mixture of majeſty and lovelineſs; inſomuch that their very chains ſeemed ornaments of the ſpouſe decked with garments of gold embroidery; and the ſweet odors of *Chriſt*, which iſſued from their bodies,

bodies, made many ſuſpect they had been uſing earthly perfumes: the latter appeared with pale dejected countenances, and ſeemed depreſſed with every ſort of wretchedneſs; being reproached by the heathens themſelves for their baſeneſs in taking upon them the crime of murderers, and renouncing the honorable, glorious, and life-giving Name of *Chriſt*. Now the ſight of theſe ſerved to confirm the other *Chriſtians*; ſo that if any of them after this were apprehended, they immediately without heſitation confeſſed what they were, and did not even in thought hearken to the continual ſuggeſtion of the devil. —— After this a variety of ſufferings was allotted to the martyrs; who thus offered to the Father of all things, a chaplet or crown, compoſed of every kind of flowers, and beautified with a happy mixture of colours. For it was fitting that theſe generous champions, who had been victorious in ſo many different combats, ſhould receive the crown of immortality.

4. *Maturus*, *Sanctus*, *Blandina*, and *Attalus*, were expoſed to beaſts on the amphitheatre, a public ſhew being expreſly exhibited that day on our brethrens account. *Maturus* and *Sanctus* again repaſſed their torments on the amphitheatre, as if they had ſuffered nothing before: or rather like champions, who having vanquiſhed their antagoniſts, in ſeveral engagements, were now contending for the laſt ſtake, and finiſhing prize of eternity: again they felt the ſcourges, again the teeth of beaſts haled them up and down; and alſo every other

torment which the incenſed multitude, as the toy took them, were pleaſed to call for: and at laſt the iron chair, on which the martyrs members fried till the ſmell grew extremely offenſive to the ſpectators. And yet this did not ſatiate their cruelty, which increaſed with their deſpair of ſubduing the martyrs conſtancy: but it had no power to get any thing more from *Sanctus* than his former confeſſion. At length he and *Maturus* having undergon their laſt long tedious trial were ſlain, and the variety of their combats that day ſerved inſtead of the ſeveral combats of gladiators. *Blandina* was hung upon a poſt a prey for ſavage beaſts, with her arms ſtretched out in the fervency of her prayer like a croſs; which was a ſight of conſolation to thoſe who had entered the liſts. For with their corporal eyes they beheld, in the perſon of their ſiſter, him who was crucified for their ſalvation; to aſſure his believers, that whoever ſuffer for him ſhall be partakers of the glory of the living God. None of the beaſts touching her, ſhe was taken down from the poſt, ſent back to priſon, and reſerved for another trial; that having ſubdued the crooked ſerpent in many encounters, ſhe might at laſt fix his certain and irreverſible doom, and inflame the brethren by her example. For tho' ſhe was a weak, puny, inconſiderable ſlave, yet putting on the ſtrength of that invincible champion *Chriſt*, ſhe repeated her victories over her enemy, and in her glorious combat carried off the crown of immortality.

5. *Attalus*

5. *Attalus* then, as a noted perſon, was called for aloud by the people; who not unprepared for like events, but conſcious of his own integrity, diſtinguiſhed by a long profeſſion and ſtrict practice of *Chriſtian* duties, boldly entered the field of battle. Being carried about the amphitheatre, with this inſcription in *Latin* carried before him: *This is Attalus the Chriſtian*, the clamours of the people againſt him grew louder than ordinary: but the gogernor underſtanding he was a citizen of *Rome*, remanded him to priſon with the reſt, and wrote to *Ceſar* to know his pleaſure concerning all theſe priſoners. This reprieve was an advantage to them, and their long-ſufferings yielded a ſhining inſtance of the immenſe mercy of *Chriſt*. For the dead members of the Church were recalled to life by the friendly communication and aſſiſtance of the living: and the virgin Church triumphed with joy at beholding her children, who had been caſt out as abortive and dead, alive and breathing the vital air. For the apoſtates were formed again by theſe holy martyrs in the womb of the Church, again conceived, and again, animated with vital heat, learned to confeſs the faith. Thus reſtored to life and health, and by the kindly unction or moiſture which God (who wills not the death of a ſinner, but in his goodneſs invites him to penance) infuſed into them, they made a ſecond appearance before the governor; who now had the emperor's reſcript, importing, that they who confeſſed the faith ſhould be put to death, and they diſmiſſed who

denied it. Upon which the governor took the opportunity of the great fair here, to which multitudes of all nations and countries reſorted, to have them brought to his tribunal in a kind of a triumphal ſhew for the people; and after paſſing the uſual interrogatories, he condemned ſuch of them as were *Roman* citizens to be beheaded, and the others to be thrown to wild beaſts. This was a new occaſion of glorifying *Chriſt* by the unexpected confeſſion of thoſe who had before denied him: for they being ſeparately examined in order to be diſmiſſed, upon their profeſſing *Chriſt* were joined to the reſt of the martyrs. Some indeed perſiſted in their apoſtacy; but then they were ſuch as had never any footſteps of faith, any reſpect for the nuptial garment, or any ſenſe of the fear of the Lord: but children of perdition, who by their way of living had caſt a ſcandal on the religion they profeſſed. But all beſides theſe were united to the Church. During their examination *Alexander*, a *Phrygian* by birth, and a phyſician by profeſſion, who had lived ſeveral years in *Gaul*, and was univerſally known for his love of God, and his excellent talent of publiſhing the Goſpel with freedom (for he was partaker of the apoſtolical grace) being near the tribunal made ſigns to excite them to the confeſſion of *J. C.* with as much agitation as a woman in labour. The multitude enraged, that they who before had denied the faith, ſhould now confeſs it, cried out againſt *Alexander*, as the cauſe and author of it. Upon which the governor, turning himſelf towards

wards him, aſked who he was; and the anſwer being made, that he was a *Chriſtian*, he in a paſſion condemned him to the beaſts. Accordingly the next day he entered the amphitheatre with *Attalus*, whom the governor, to pleaſe the people, had again delivered up to the beaſts; and when both theſe martyrs had in the amphitheatre ſtrove with every circumſtance of torment their cruelty could invent, they were diſpatched by the ſword. *Alexander* did not let one ſigh or word come from him, but ſelf-collected held his converſation with God: but *Attalus*, ſeated in the iron chair, whilſt the drippings of his burnt fleſh ſent forth a nauſeous ſmell, ſaid to the people in *Latin: Behold, what you now act is devouring men indeed: but as for us we neither devour men, nor commit any evil.* Being aſked, what was God's name: he replied, God had not a name like men. After all theſe, on the laſt day the ſhews were exhibited, *Blandina*, and *Ponticus*, a youth of about 15 years of age, were brought to the amphitheatre: where they had been every day led to behold the torments of the reſt, and were urged very much to ſwear by the idols; but they perſiſting firm in their reſolutions, and the thorough contempt of thoſe pretended deities, the multitude gave a looſe to their paſſion, without any regard to the age of one, or ſex of the other; and made them undergo every ſort of torment, preſſing them every now and then to ſwear, but in vain. For *Ponticus*, encouraged by his ſiſter (inſomuch that they all perceived it) generouſly paſſed through

through all the butchering preludes to martyrdom, and expired. *Blandina* was the laſt of all, who having, like an heroic mother, animated the martyrs as ſo many of her children to battle, and ſent them before her conquerors to the King of heaven, went over again the ſame ſtages of ſuffering with her children, and haſtened to them with ſuch eager joy, as if ſhe had been invited to the nuptial ſupper, and not to the fury of beaſts. At length, after being ſcourged, torn by wild beaſts, roaſted in the iron chair, ſhe was wrapped in a net, and baited by a bull, who toſſed her up and down a long time: but the lively hope of the good things of next life, and her intimate union with God, made her have no ſenſe of theſe torments; when at length ſhe was ſlain like a victim by the ſword; the heathens themſelves giving in teſtimony, that they had never ſeen a woman undergo ſuch numerous and dreadful torments. But their rage and cruelty to the ſaints did not ſtop here; for that ſavage people, incited by the infernal beaſt, were not to be appeaſed by their deaths; but laid the foundations and beginning of a new perſecution againſt the dead bodies of the ſaints. For having now ſurpaſſed all the bounds of human rage, inſtead of being confounded at the martyrs victory, both governor and people proceeded to all the heights of madneſs without any reaſon, but that the Scripture ſhould be fulfilled, which ſays: *Let the wicked go on in his wickedneſs, and let the juſt increaſe in his juſtice*; for the bodies of thoſe who were ſuffocated in priſon were thrown to

the

the dogs, and a ſtrict watch ſet over them day and night, leſt ſome of us ſhould bury them. The remains of the other martyrs, ſuch as they were after the fury of the beaſts and fire, that is, their mangled and half-burnt members, their ſevered heads and trunks, were put together, kept unburied, and ſtrictly guarded day and night by the ſoldiers. Some groaned and gnaſhed their teeth at the ſight of theſe reliques, expreſſing their deſire of inflicting more exquiſite torments upon them; others laughed and ſcoffed at them, boaſting of their idols, and aſcribing to them the martyrs puniſhments; and other ſome of the more moderate ſort, who ſeemed to take ſome compaſſion of us, inſulted them, crying out ever and anon: where is their God? what does this religion avail them, which they preferred to their lives? Such were the various tempers of the heathens on this occaſion, while ours were oppreſſed with grief that we could not bury them. For the darkneſs of the night did not favour us, and on the other ſide, neither the power of gold nor the force of entreaties could prevail upon the guards, who took as much care to keep them unburied, as if they were to have gained ſome vaſt advantage by it. ——At length, the martyrs bodies, after being ſix days together expoſed to the inſults of the people, were burned to aſhes and caſt into the *Rhone*, that no part of them might remain upon earth. Now this they did, as if they had been ſuperior to God, and could have hindered the reſurrection; the hopes of which, ſaid they, have put them upon introducing this

new

new religion, of making a mock of our torments, and embracing death with pleaſure. Let us ſee now if they can riſe again; and if their God can deliver them out of our hands. —They had ſuch a deſire of imitating *Chriſt* (*who being in the form of God, thought it no robbery to be equal with God*) that tho' they were ſo highly glorified as to have confeſſed *Chriſt*, not only once, but often; and been carried from the beaſts to priſon over and over again, and bore the honorable marks of fire, of ſores and wounds, throughout their whole body, yet would not take upon themſelves the name of martyrs, nor allow us to give them that title; but ſeverely reprimanded any of us, who in writing or ſpeaking called them ſo; but gave this title to *Chriſt*, the true and faithful Witneſs or Martyr, the Firſt-born of the dead, and the Prince and author of eternal life. Thoſe too, who had already departed this life, were alſo commemorated as martyrs by them: theſe, ſay they, *J. C.* has vouchſafed to receive in the very confeſſion of his name, on whom he has ſtamped as it were his ſeal by their death; but for our parts we are only confeſſors, and but mean and abject ones too: then they conjured the brethren with tears to offer up earneſt prayers for their perſeverance to the end; and every action ſhewed the power of martyrdom; they ſpoke to the heathens with freedom, and gave a flagrant proof of the greatneſs of their ſouls in their patience and undaunted courage; but out of the fear of God they refuſed the title of martyrs. —They humbled themſelves

ſelves under the powerful hand of God, which has now raiſed them to the higheſt dignity. They were for excuſing every one, making no complaint of their ill uſage, but, after the example of the great martyr *Stephen*, they prayed for their perſecutors: *Lord, lay not this ſin unto them:* and if he thus prayed for thoſe who ſtoned him, how much more is it to be believed, that he prayed for his brethren?—— But their ſincere charity made it their main conflict againſt the devil, to reſcue from that infernal ſerpent's jaws thoſe wretches whom he had reckoned as good as already ſwallowed up by him. Far from valuing themſelves upon the compariſon with the lapſed, they adminiſtred to theſe indigent perſons wants by their abundance, expreſſing the tenderneſs of a mother, and ſhedding floods of tears for them before their heavenly Father. Thus they aſked for life, and it was granted them by God; which theſe divine victors communicated to their neighbours: and as they loved peace, and recommended peace to us, ſo with peace they departed hence to God: leaving as a legacy not wars and diſſentions to their brethren, or grief to their mother, but joy, and peace, and concord, and charity to all.

6. One of theſe martyrs, *Alcibiades* by name, led a ſordid and auſtere kind of life; and for a long time had been uſed to no other food than bread and water. He would have continued this way of living in priſon; but it was revealed to *Attalus*, after his firſt combat on the amphitheatre, that *Alcibiades* did ill in not making

uſe

uſe of God's creatures, and that he gave occaſion of ſcandal to others. *Alcibiades* yielded to his remonſtrance, and from that time forwards eat all ſorts of food with thankſgiving to God; who did not fail to viſit his ſervants with his grace; and the H. Ghoſt was their counſellor. —— Thus far the letter of the Church of *Lyons*, which *Euſebius* has inſerted entire in his book *of Martyrs*, now not extant, and has only preſerved in his hiſtory what I have given you here, which is in the very words of the epiſtle, but with omiſſions marked by breaks thus: —— One may obſerve in it the natural order of actions inverted (where the martyrs humility, beginning, *They had ſuch a deſire*, and *Alcibiades*'s hiſtory ought to be placed before the account of *Attalus* and *Blandina*'s death) which probably is owing to *Euſebius*; but the frequent returns of the ſame thoughts and expreſſions, to the firſt writers themſelves, who were too intent on the freſh ſcene of their butchered brethren, which opened to them a proſpect of having a ſhare in their ſufferings, to take notice of theſe repetitions, which however were not without their uſe: for, here as in infuſions they give new force, and like the rays of a glaſs directed conſtantly to the ſame point, inflame with divine love the mind of every perſon, who reads with attention this valuable piece of antiquity. Many others were martyred this time at *Lyons*, but it would be too long to recount the hiſtories of them all.

7. *Alexander* and *Epipodius*, purſuant to our Saviour's directions, fled away from the rage of perſecution

perſecution at *Lyons*, but were ſeized upon and brought to *Vienna*. They were two youths of quality, who being formed by the ſame education together from their early infancy, had contracted an intimate friendſhip, which took a deep root by their love of the ſame things, and the love of God above all things. The judge thought fit to ſeparate theſe friends, and then attacked *Epipodius*, the younger of them, by the promiſes of pleaſures and dignities, and then by torments. His fleſh was torn off with burning pincers, and his tongue all the while was taken up with the praiſes of our Saviour *Jeſus Chriſt*. The rabble cried out for other torments, and the judge fearing a tumult commanded his head ſhould be cut off. S. *Alexander* the elder brother was faſtened to a croſs: the holy martyr conſidered his Divine Saviour had undergon that puniſhment, and to ſuffer like him was to die triumphant. The martyrdoms of SS. *Floccella*, *Benignus*, *Symphorian*, *Speuſippus*, *Eleuſippus*, *Meleuſippus*, *Jovita* and *Leonilla* have rendered famous other parts of *Gaul*. We have loſt their original acts, but S. *Gregory* of *Tours* and the *Gallican Martyrologe* give us an account of their ſufferings.

8. The perſecution was no leſs violent in the *Eaſt*. *Athenagoras*, a *Chriſtian* philoſopher of *Athens*, writ an Apology to ſtop it, entitled, *An Embaſſy for the Chriſtians*, which begins thus: To the emperors *M. Aurelius Antoninus*, and *M. Aurelius Commodus*, *Armenian* and *Sarmatian* conquerors, and what is more, philoſophers. The various nations of the empire, ſubject

ſubject to your dominion, are governed by laws and cuſtoms different from each other; and none of theſe are by any edict or dread of puniſhment debarred the free exerciſe of the cuſtomary rites and ceremonies of their country, however ridiculous they may appear in themſelves: thus the *Trojans* worſhip *Hector* and *Helena Adraſtia*; the *Lacedemonians Jupiter*, *Agamemnon*, and *Philonoe Tyndarus*'s daughter. —— And to be ſhort, every nation under your dominion is freely allowed to make uſe of what form of worſhip they pleaſe. Even the *Egyptians*, who have taken ſuch an outrageous licence this way, as to deify dogs and cats, adders, ſerpents and crocodiles, are allowed, moſt mighty princes, both by you, and their own national laws, to do this; becauſe it being impious (and in ſeveral countries a capital crime) to deny the exiſtence of a God, it is neceſſary every one ſhould be ſuffered to worſhip what he at leaſt thinks to be gods, that thus wickedneſs may find a reſtraint, by the ſenſe of divine juſtice. On this account, we hope that you, who are free from the prejudices of the vulgar, will not condemn us barely for a name . . . your clemency is extended to every perſon throughout all your wide dominions; every city and community are in poſſeſſion of their privileges and charters, and the whole body of the empire bleſſed with a laſting peace; we only, who are called *Chriſtians*, ſeem excluded the common bleſſings of your reign; and you ſuffer us innocent perſons alone . . . who pay the higheſt honour and adoration to the Divine Being, and

the

the firmeſt unſhaken loyalty to your perſons and government, to be perſecuted, plundered, legally murdered, and that for no other reaſon but . . . becauſe we are called *Chriſtians*. —— Our perſecutors are not content with putting fines upon us, and marks of popular infamy, with the confiſcation of our goods and fortunes: the greateſt puniſhments of this kind we could bear, ſince we have learned to deſpiſe what the generality of mankind ſo much admire . . . . to return no blows to thoſe who ſtrike us, and not proſecute our plunderers by law; but even to him who ſtrikes on one cheek to turn the other, and give him our coat who has taken away our cloak: but our adverſaries malice goes farther, and takes an aim at our lives. They charge us with the blackeſt crimes, ſuch as none but themſelves dare perpetrate, and ſuch as we were never guilty of, even in thought. If any one can convict us of any thing like it, we are not only willing to ſuffer the utmoſt torments, but even deſire them; but if all our crime . . . lies in the name, then, moſt mighty, moſt merciful, and moſt wiſe princes, the dignity of your ſtation is concerned in protecting us by your laws, that . . . we may enjoy our ſhare of the common happineſs you grant the reſt of mankind, and make us bleſs you for reſcuing us from the tyranny of vile informers. —— We obſerve the philoſophers are thus tried; . . . . if any one be convicted he is puniſhed, but philoſophy is charged with no guilt. —— Such an equitable proceeding as this we deſire . . . . and an impartial proceeding not biaſſed

by popular clamours. — Common report charges us with three crimes: atheiſm, feaſting on human fleſh, and inceſt. Now if this charge be true, we demand no quarter: ſpare no age nor ſex, drag us to the moſt exquiſite tortures, extirpate ſo profligate a crew with their wives and children.—But we hope to make it appear, that theſe are only random bolts of malice and detraction .... for make a ſtrict examination into our lives, ſearch into our tenets and notions, into our obedience and loyalty to your family and government, ... and we ſhall come off with innocence avowed; being ready to lay down our lives for the ſake of truth. I ſhall anſwer to all theſe charges in order, and firſt for atheiſm; the *Athenians* to their immortal honour condemned *Diagoras* ... who utterly denied the exiſtence of a God, but — we believe God to be a Being ſelf-exiſtent and eternal —of which we behold ſuch conſpicuous proofs in that ſtanding miracle the world: in its order and proportion, in its beauty and magnificence: Now could we be blind to ſo much light, and deaf to the voice of univerſal nature, we ſhould be juſtly accuſed and puniſhed; but ſince we, on all occaſions, acknowledge the exiſtence of one God, ... who, uncreated himſelf, created all things by his word, it is evident we maintain no ſuch impious doctrine, and therefore are unjuſtly accuſed, and perſecuted. Your own poets and philoſophers were never taxed with atheiſm for believing a God. *Euripides* doubts of thoſe being gods, which the vulgar took for ſuch, — and *Sophocles* ſays: Truth admits

admits but one God, who did create the heavens and earth. —— But I ſhall not enter into a long account of the philoſophers notions of God to you, who I am ſenſible are not more exalted above the reſt of mankind by your power and dignity, than by the greatneſs of your knowledge and learning, which is of ſo univerſal an extent, that the profeſſors of each ſcience fall ſhort of you, even in their own limited provinces; but only inſtance in philoſophers, to ſhew that we are not ſo very ſingular in our notions, nor the only perſons who have aſſerted the Unity of God. —— And if ſo, how comes it that they are indulged a liberty of writing and ſpeaking what they pleaſe of God, while we are by a law debarred from declaring our ſentiments. —— It is abundantly plain then, that we are far from denying the exiſtence of a God; we who aſſert that there is one uncreated, eternal, inviſible God, impaſſible, uncircumſcribed, indiviſible ... endued with glory, beauty, power and majeſty incomprehenſible, by whom all things were made through his word, diſtributed in a beauteous harmony, and ſuſtained without interruption. We believe too in the Son of God; but let not the mentioning the Son of God be a matter of ridicule: for we have not the ſame notions of God, the Father and the Son, as are framed by your poets and mythologiſts, who paint their gods with all their own folly and impiety. With us the Son of God is the Word of the Father in power and energy; by whom, and through whom, all things were created; for the Father

and the Son are one: the Father is in the Son, and the Son in the Father, by the unity and power of the H. Ghoſt. The Son of God is the Word and Wiſdom of God ... the Firſt-born of the Father, not as ever having any beginning of his exiſtence; for God being an eternal Mind, muſt have had the Word in himſelf from all eternity, and as the Wiſdom and Power exerted himſelf in all things: the whole maſs of matter was ſubject to his formation, and the elements by his operation blended together. —— As to the H. Spirit, who ſpeaks to us by the prophets, we hold that he proceeds from and returns to God, as the beam proceeds from, and is reflected back on, the ſun. Who then can but wonder to hear us charged with atheiſm, who profeſs, that there is God the Father, God the Son, and (*God*) the H. Ghoſt; and acknowledge their power in Unity and Diſtinction? nor does our belief of ſpiritual Beings ſtop here: for we believe there is a numerous multitude of angels and aſſiſting ſpirits, whom the divine Architect and Creator of the world has diſtributed into ſeveral ranks and orders. —— Your majeſties will bear with my being thus particular .... ſince it is neceſſary to obviate the vulgar cenſure ... and ſhew from our tenets, which were not invented by men, but delivered and taught us by God, how vaſtly different we are, from what we are repreſented, atheiſts. Our tenets are even theſe: *I ſay unto you, love your enemies, bleſs them that curſe you, &c.* .... Can any one of the tribe of ſophiſters, who pretend to ſuch wonderful diſcoveries of happineſs,

happineſs, ſhew this mild diſpoſition of ſoul, and a heart ſo cleared from rancour and malice, as to return love for hatred . . . and pray for thoſe who attempt their very lives . . . they who ſtudy a ſevere retaliation, and teach an art not of living but of talking? But among us you find common tradeſmen, and unlettered perſons of both ſexes, who cannot by words ſet off the advantages of their religion, yet prove the ornaments of it by their actions . . . when ſtruck, they ſtrike not again, *&c.* . . . and . . . can this be imagined . . . if we did not believe a God preſiding over all mankind. —— Shall they then, who take death for a futurity of profound ſleep, a ſtate of eternal inſenſibility, be reputed religious, and to have regard for God? and we who deſpiſe the preſent for the ſake of a future life, and ſtudy only to know God and his co-eſſential Word; the Unity of the Son with the Father; the Communion of the Father with the Son; the Nature of the H. Ghoſt; and the Diſtinction of them who are One, *viz.* the Father, the Son, and the H. Ghoſt . . . ſhall we be condemned for atheiſm? —— Be pleaſed, moſt excellent princes, to inſpect into each branch of the charge againſt us: and firſt of our not ſacrificing. Sure the Lord and Creator of the univerſe wants not the blood, the *nidors*, or ſteams of victims . . . for he who is Perfection in himſelf . . . can need nothing without himſelf. —— Therefore we only offer an unbloody ſacrifice, a reaſonable ſervice, which God requires at our hands. The next thing is not praying to ſtatues, or honoring as gods thoſe

which the countries and ſtates about us do. But are they who accuſe us agreed among themſelves, which gods are to be worſhipped ..... The *Athenians* have erected ſtatues to *Celeus* and *Metanira* as to deities: the *Lacedemonians* have appointed ... ſacrifices to *Menelaus*; the *Trojans*, who will not ſo much as hear of *Menelaus*'s name, but as an enemy, worſhip *Hector*, *&c.* —— But ſuppoſing they were agreed in an uniformity of worſhip, becauſe the generality of mankind cannot diſtinguiſh between God and matter .... ſhall we, who make a vaſt difference between matter and ſpirit, the world and God .... worſhip dead ſtatues? —— then theſe gods are modern, ... and the ſtatues of all the gods, ſo that we can name the very perſons that made them. —— If then theſe are gods, how is it that they were made by the hands of men .... they are but earth, wood and ſtone curiouſly wrought. But this I know is granted by ſome, who allow they are in themſelves but mere images, but will have them repreſentatives of the gods; and thence argue, that all worſhip paid to them, all ſupplication offered before them, is ultimately referred to the repreſented gods. —— With reſpect then to theſe (repreſented) gods, be pleaſed to obſerve, they are allowed not to be eternal ... then they are guilty of more brutalities than the very beaſts ... and their ſhapes are the moſt abſurd compoſitions of whatever is ridiculous or frightful ... but this would be ſomething tolerable if ... they behaved with common decency; let not then *Minerva*'s heart ſwell with rancour againſt

againſt her parent *Jove* . . . nor *Jove* pine away for *Sarpedon:*

Then touch'd with grief, the weeping heav'ns diſtill'd
A ſhow'r of blood o'er all the fatal field.
The god, his eyes averting from the plain,
Laments his ſon, predeſtin'd to be ſlain.
Il. 14. Pope.

Nor *Venus* be wounded by *Diomede:*

Her ſnowy hand the razing ſteel prophan'd,
And the tranſparent ſkin with crimſon ſtain'd.
Il. 5. Pope.

Nor caught in the very fact of adultery with *Mars*, who tho' the god of battle, and the very bully of the heavens, is baffled by *Diomede* . . . nor *Jove* grunt out his amours:

Ne'er did my ſoul ſo ſtrong a paſſion prove,
Or for an earthly, or an heavenly love . . .
Not thus I burn'd for fair Latona's *face,*
Nor comelier Ceres *more majeſtic grace;*
Not thus, even for thyſelf I felt deſire,
As now my veins receive the pleaſing fire.
Il. 16. Pope.

——But it may be here demanded by your majeſties, by what means can the idols perform ſome very extraordinary actions, if they are not the repreſentatives of true gods. — In anſwer to this objection . . . it will be proper to have re-

courſe to the general notions of your own philoſophers (who admit an uncreated Being, demons ſpiritual beings, and *genii* ſeparated ſouls) . . . . and then declare our own notions, who as we acknowledge God, the Son his *Logos*, with the H. Ghoſt one in Power (or one Power) even the Father, the Son and the Spirit: the Son to be the Mind, the Word, the Wiſdom of the Father; and the Spirit to proceed as the light does from fire: ſo we acknowledge other powers . . . oppoſite to God, not according to *Empedocles*'s notion, by way of a contrary principle . . . . but a ſpirit oppoſed to God's goodneſs . . . . yet made by God, as the other ſpirits and angels, entruſted with the management of matter are . . . . for angels were for this end created, that they might preſide over, and govern things made and put in order by God. —— and as men were endued with free-will . . . ſo in like manner was the condition of angels. —— Some behaved themſelves faithfully, others unfaithfully, ... and theſe laſt make advantages of the irrational motions of man's mind, and excite ſtrange imaginations, as if occaſioned by thoſe ſtatues whoſe names they uſurp. —— As to inceſt. Thoſe men, who make God the rule of all their actions . . . cannot be ſuppoſed guilty of it. — Had we no hopes beyond this life, and its ſenſual pleaſures, we might then with reaſon be ſuſpected of following the dictates of fleſh and blood, of courting the gratifications of ſenſe, and idolizing money. But we, who are aſſured, that a Being, preſent to all places, and knowing every thing,

thing, obſerves our thoughts and actions, and views into the inmoſt receſſes of our hearts: we who believe, that after our delivery from this mortal life, we ſhall enjoy an happier and eternal one hereafter .... and are ready to confeſs this truth even at the ſtake and amidſt the ſcorching flames—can we be thought to commit ſuch hideous crimes, and madly deliver ourſelves up to the puniſhment of an all-ſeeing judge. But .... our accuſers charge us with what they impute to their gods — to *Jove*, who had children by his own mother and daughter — charge us, who are not allowed to look upon a woman with the eye of concupiſcence. For, ſays our great Lord and Maſter, *Whoſoever looketh on a woman to luſt after her, hath committed adultery already in his heart.* How can we be ſuſpected of ſuch a breach of chaſtity, who dare not uſe our very eyes, otherwiſe than God deſigned them, that is, to be lights to our bodies... and believe we ſhall be judged for our very thoughts? —— According to the difference of ages, we look upon ſome as our brothers and ſiſters, others as ſons and daughters; and thoſe advanced in years we honour as father and mother. — Even a kiſs is to be given with the greateſt caution, and no otherwiſe than as a pious ſalutation, or rather as an act of religious reſpect; for if it ſhould be defiled with the leaſt impure thought, it might deprive us of life everlaſting. —— When we marry, according to the laws of our religion, it is only for procreation; and to imitate the huſband-man, who having once ſown his grain on the earth, waits

waits with patience for the harveſt — and among us you will find many of both ſexes grown old in a ſtate of celibacy, hoping by that means to attain a nearer union with God. Since then we think virginity more acceptable to God, and our duty to abſtain from all impure thoughts, can we be ſuppoſed guilty of actions we dare not think on? —— As to the eating of human fleſh... it is a ſtrange charge againſt us, who when we are beaten, turn not away: but repay curſes with bleſſings... for before we can eat any man's fleſh, we muſt kill ſome man: but as the former, ſo is the latter falſe. If our accuſers are aſked, if they have ſeen us commit any thing of this kind, none of them can be ſo loſt to truth and ſhame, as to affirm it. Beſides, ſome of us have ſlaves more or leſs, from whom it would be impoſſible to hide theſe things; and yet none of them have ſeen, nor, even falſly, witneſſed it againſt us. —— The ... combats of the gladiators with one another, and with beaſts... are generally admired; but we think looking with pleaſure on ſuch ſlaughters of men is a ſtep towards murder, and therefore abſtain from all ſights of this kind. —— How can we, who ſay women that cauſe abortion by medicines are guilty of murder, for which they are anſwerable before God, be imagined to kill and deſtroy perfect and grown up men and women? —— No, we act with more conſiſtency... to our principles, and never contrary to them. —— Beſides this Apology, he writ a treatiſe of *the Reſurrection of the Dead.*

9. About

9. About the ſame time that the perſecution began at *Lyons*, S. *Soter* ſuffered martyrdom at *Rome*. It happened the 22d of *April*, after having governed the Church three years and five days. *Eleutherius*, a *Greek* by nation, ſucceeded him the 3d of *May*. He had ſcarce been inſtalled, when the holy priſoners of *Lyons* deputed S. *Ireneus*, S. *Polycarp*'s diſciple, to inform him of their ſufferings, and conſult him about ſome means to hinder the growth of *Montaniſm*. * Finding there *Valentinus*'s followers *Florinus* and *Blaſtus*, whom *Eleutherius* had degraded from prieſthood; he entred into a diſpute with them, endeavouring to draw theſe infected perſons from their impiety. Not having time enough there to do any great good, he returned to *Lyons*, ſucceeded S. *Photin*, and began to refute theſe *Valentinians* by his writings.

Of CHRIST 179 *to* 190. *Of* AURELIUS 19, 20. *Of* COMMODUS 1 *to* 11. *Of* ELEUTHERIUS 3 *to* 14.

1. THE *Marcomanni* begun a new war againſt the emperor, which they puſhed on with greater vigour than the former. This was a juſt judgment upon him for his ingratitude to the ſervants of that God who obtained him victory. To ſtop their courſe he went into *Pannonia*, and ſold all the precious things belonging to the rich cabinet *Adrian* left him, to defray the expences of the war. * It fatigued him very much, and occaſioned a diſtemper that

that took him off the 17th of *March*, in the 58th year of his age, and 20th of his reign. His predeceſſors life was his example, and in moſt of their actions they made up but one character. An inclination to philoſophy and a ſingular clemency reſided in both: which *Aurelius* poſſeſſed moſt, but *Antonin* beſt. For *Aurelius* had the haughtineſs as well as the knowledge of the *Stoic* philoſophy; and his exceſs of clemency degenerated into a fault; the governors of provinces taking boldneſs from thence to plunder and rifle his ſubjects. He married *Antonin*'s daughter, the princeſs *Fauſtina*, who inherited her mother's nature as well as name. Some of his friends adviſed him to be divorced from her. To which he anſwered, I muſt then give back her portion, meaning the empire, to which this marriage had made him way. This might have paſſed; but to repay the kindneſs of his wife's gallants with dignities, and after her death with weeping eyes to decree her divine honours, were actions unworthy an emperor, and unpardonable in a philoſopher. But tho' theſe were his imperfections, yet he had a world of good qualities to overballance them: *Julian the Apoſtate* ſays, he was the moſt excellent of all the *Roman* emperors: and ſome *Chriſtians*, who ſeem to have drawn only one ſide of his face, ſay that he lived up to the higheſt pitch of an exact morality. To give him his due, he was a great prince, the buckler of the ſtate in war, and the bleſſing of it in peace. His writings are pregnant teſtimonies of his knowledge, and

his

his conduct in governing the empire, of his prudence.

2. His ſon *Commodus*, who ſucceeded, ſeemed to be formed in oppoſition to him. He inherited none of his virtues, and very little of his vices. * *Marcia*, his favorite miſtreſs, out of the natural compaſſion of her ſex, and abhorrence of bloodſhed, interceeded to him for the ſuffering *Chriſtians*. Her requeſt was a command, the perſecution ceaſed, and the long deſired quiet of the Church arrived at laſt.

3. In this happy juncture of time, *Lucius*, a king of the *Weſtern* part of *Britain*, openly profeſſed the *Chriſtian* faith. He had a long time entertained favorable ſentiments of it; but the prejudices of education, his love for the cuſtoms of the land, and the contempt of a religion that taught ſelf-denial, and ſeemed to be calculated only for ſlaves, had kept him back all the 58 years of his reign. Upon *Pertinax* and *Trebellius* the *Roman* lieutenants coming, he was informed of the miraculous victory over the *Marcomanni*, the edict in conſequence thereof, and the many illuſtrious perſons who had quitted their former religion, and came into that of the *Chriſtians*. This relation, from the mouths of perſons addicted to the worſhip of the *Roman* deities, was a convincing proof of their impotence and weakneſs, and occaſioned a ſerious reflexion upon the truths which *Medwin* of *Wells*, and *Eluan* of *Glaſtenbury* monaſtery in *Somerſetſhire*, had ſo often inculcated to him. He beheld with pity the deplorable ſtate

of

of *Britain*, which in number and ridiculouſneſs of idols ſurpaſſed the ſuperſtition of *Egypt*; and attentively compared the unſullied maxims of the Goſpel, which had now above an age been planted in the land, with the horrid tenets of the *Bards* and *Druids*. He obſerved the characteriſtics of *Chriſtianiſm* to be peace and love; while blood and cruelty were the main ingredients of the moſt ſolemn part of the *Druids* devotions. Slaughtered men were the offerings of their ſacrifices, and murders at the altar the atonements for their offences. They incloſed many perſons alive in *Idols* of a prodigious bulk, made of wands, which they ſet afire, and ſo burned theſe unhappy victims. Their feaſts reliſhed of the ſame barbarity with their ſacrifices; they fed upon human fleſh, and ſet out their tables with the buttocks of boys, and the breaſts of virgins, as the higheſt dainties. Inceſt was looked upon as piety, and the having wives and huſbands in common was eſteemed ſo meritorious, that queen *Boadicea*, in the emperor *Nero*'s time, inſiſted on this piece of religion, in her prayers, as a motive to draw down the bleſſing of heaven upon her army. The *Druids*, who taught theſe deteſtable doctrines, were had in the higheſt veneration; the moſt magnificent buildings were allotted for them, and the richeſt attire; their cloaths were embroidered with gold, they had gold chains about their necks, gold rings on their fingers, and gold bracelets at their arms. They determined all the doubts of the people; foretold future events at trees where miſletoe grew; and

were

were ſo abſolute maſters of life and death, that they could at pleaſure point out the perſon whom they judged fit to be ſacrificed. They held the immortality of the ſoul only in the *Pythagorean* ſenſe of tranſmigration, bringing frequently arguments from thence to animate the ſoldiers, and make them ſhake off the fear of death, according to that of *Ovid:*

For death, ſo call'd, is but old matter dreſs'd
In ſome new figure and a vary'd Veſt.——
Thus all things are but alter'd, nothing dies,
And here and there the unbody'd ſpirit flies:
From Tenement to Tenement 'tis toſs'd,
The ſoul is ſtill the ſame; the figure only loſt.
And, as the ſoften'd wax new ſeals receives,
This face aſſumes, and that impreſſion leaves;
Now call'd by one, now by another name,
The form is only chang'd, the wax is ſtill the ſame:
So death, ſo call'd, can but the form deface,
Th' immortal ſoul flies out in empty ſpace,
To ſeek her fortune in ſome other place.

Dryden.

4. This was the ſtate for many ages of our unhappy country: this traditional poiſon had been propagated from father to ſon, and like an univerſal contagion, ſcattered itſelf throughout the whole land. S. *Joſeph* of *Arimathea*, the monks of his inſtitute, and many miſſionaries from *Rome* and other foreign countries, had abated its force by the medicinal virtue of the Goſpel. They had gained ground from time to time of ſuperſtition and errors, and now com-

compleated their victory by the converſion of king *Lucius*. As he was the firſt *Chriſtian* king, he thought fit to ſettle the conſtitution of this new Church by the authority of *Rome*, the mother of all Churches. He did not want many eminent perſonages able to inſtruct it as well in *Britain* as the neighbouring *Gaul*, where S. *Ireneus* biſhop of *Lyons* flouriſhed; but this holy king had the ſame ſentiments which that prelate delivers in his third book againſt hereſies: *viz.* That it is neceſſary for all Churches to have recourſe to *Rome*, the chiefeſt, moſt ancient, and moſt renowned throughout the world: and therefore ſent *Eluan* and *Medwin* to *Rome*, to deſire *Eleutherius*, the ſucceſſor of S. *Peter*, to ſend apoſtolical perſons for ſo great a work. *Eleutherius* made no delay, but ordained *Fugatius* and *Damian* biſhops. He likewiſe ordained *Eluan* biſhop, and *Medwin* prieſt, ſending them home with letters to the firſt-born prince of the Church. *

5. *Fugatius* and *Damian* coming into *Britain*, with great zeal baptiſed the king, queen, and the people, who almoſt unanimouſly embraced the faith of *Chriſt*. The religion of the *Druids* began to vaniſh, they themſelves in great numbers became *Chriſtians*, and the former reſidences of *Flamens* and *Arch-flamens* were allotted for archbiſhops, biſhops, and other miniſters of the Church. *

6. *Theodotion* of *Epheſus*, firſt a diſciple of *Tatian*, then a follower of *Marcion*, was admitted into the *Jewiſh* ſynagogue, on condition he would tranſlate the *Old Teſtament* for them into

into *Greek.* Notwithſtanding that he often takes the liberty to put in and leave out ſeveral paſſages (which *Origen* in his *Hexapla's* took care to mark with aſteriſks or ſtars) yet his verſion is looked upon as more ſincere than that of *Aquila's* under *Adrian*; and therefore not rejected by the Church, but made uſe of, particularly as to the book of *Daniel.* The firſt tranſlation of the ſacred books was about 450 years before, in the reign of *Ptolomy Philadelphus* king of *Egypt*, to compleat his famous library at *Alexandria*, conſiſting of above two hundred thouſand volumes. In order to this, *Demetrius Phalareus*, his library-keeper, procured a letter from the king to the high-prieſt of the *Jews*, to ſend to him ſome perſons well-ſkilled in the different turns of the *Greek* and *Hebrew* languages, and qualified in every reſpect for tranſlators of ſuch invaluable writings. Theſe were in number 72, from whence this celebrated verſion took the name of *Septuagint*; and became the current, if not the only *Greek* one among the *Jews* till *Aquila's*: inſomuch that our Saviour and the Apoſtles generally made uſe of it in their citations. Some time after, ignorance or malice having corrupted ſeveral paſſages therein, other tranſlations were advantageouſly received as ſome kind of remedies for the preſent: but the attempts for reſtoring this divine work to its native purity were reſerved for the writers of the following centuries, *viz. Origen, Pamphilius* and *Euſebius, Lucian* the martyr, and S. *Jerom.* *

7. S. *Ireneus* mentions this verſion of *Theodotion* in his book of *Hereſies*, which he publiſhed near this time, as well as his two epiſtles againſt *Florinus* and *Blaſtus*. *Blaſtus* was a great ſtickler for reviving ſome parts of *Judaiſm*, particularly for celebrating *Eaſter* the ſame day as the *Jews* did their paſſover. S. *Ireneus*'s letter to him was *Of Schiſm*. *Florinus* aſſerted two firſt principles; and him *Ireneus* confuted by his *Monarchy* (*i. e.* of the firſt principle's unity) wherein he has theſe words: Theſe opinions, to ſpeak moderately, do not reliſh of ſound doctrine: theſe opinions diſſent from the Church, and run thoſe who aſſent to them into the deepeſt impiety: theſe opinions are ſuch, that even the heretics who are out of the Church never had the confidence to avouch: theſe are not the opinions which the prieſts our predeceſſors, who converſed with the Apoſtles, have handed down to you; for being yet a boy, I ſaw you in the lower *Aſia* with *Polycarp*, ſtriving to recommend yourſelf to him: you then made a ſplendid figure at court. This I perfectly remember, and rather better than things which have happened lately; becauſe the notions impreſſed on our minds when young, improve with, and are inherent to the mind. Inſomuch that I could deſcribe the very place and ſeat where S. *Polycarp* taught, his geſtures, his gait, the lineaments of his face, the conduct of his life, and the diſcourſes he made to the people: the manner he told us of his having lived with S. *John*, and the other Diſciples, who had ſeen the Lord; how he remembered their ſayings,

ings, and all the particulars they mentioned of our Saviour, his miracles and doctrine; all which *Polycarp* related agreeable to the Scripture, having learned it from thoſe, who with their eyes had beheld the Word of Life. God gave me grace at that time to hear theſe diſcourſes with profound attention, and to write them not upon paper, but engrave them on the bottom of my heart; and, by the grace of God, I run back to them with my memory, and make conſtant repetitions of them. And I can teſtify before God, that if that bleſſed and apoſtolical prieſt had heard any thing like your opinion, he would have ſtopped his ears, and according to cuſtom have cried out: *O good God, to what times have you reſerved me, that I ſhould ſuffer ſuch diſcourſe!* and would have fled away from the place he was in, whether ſitting or ſtanding, at the hearing ſuch tenets. The ſame may be ſeen in his letters to the neighboring Churches to ſtrengthen them, and in thoſe to his brethren to inſtruct and encourage them. Thus far S. *Ireneus*. *Florinus* afterwards became a *Valentinian*, againſt whom *Ireneus* wrote the treatiſe of the firſt eight *Æons*, where he touches upon the firſt ſucceſſion of the Apoſtles. At the end of it he has theſe words: Thou who ſhalt tranſcribe this book, I adjure thee by our Lord *J. C.* and by his glorious coming, in which he is to judge the living and the dead, to collate thy copy, and correct it diligently by the original, and to tranſcribe alſo this adjuration, and inſert it in the copy.

8. At this time *Tertullian* began to make a figure in the Church by his writings. He was the ſon of a centurion under the pro-conſul of *Africa*, and born about the year 160 at *Carthage:* as his parents were pagans, ſo were his ſtudies, in which he was thoroughly verſed. His ſurpriſing genius led him the round of all the ſciences, inſomuch that he dived into the ſecrets of geometry, phyſic and philoſophy; had read the poets and hiſtorians to great advantage, and attained to a deep knowledge in the *Roman* laws. He had a fiery temper, which he very much laments in his book *Of Patience*; but this warmth enlivened the force of his arguments, and made them blaze out with a greater luſtre, whether employed in a good or ill cauſe. He had rallied the myſteries of the *Chriſtian* religion with a great plenty of wit, and copied cloſely after the gods he worſhiped; like *Jupiter* he was an adulterer, and like the reſt he grew eminent in vice, and every way like them, an accompliſhed ſinner. But at length he emerged from this darkneſs of ſin and ignorance, embraced the *Chriſtian* faith, and happily for a-while employed his talents in defence of the Church. He married a *Chriſtian* woman, and after her death, as it is thought, was ordained a prieſt. *

9. *Fugatius* and *Damian* had been back at *Rome* to receive ſome neceſſary inſtructions, and returned to *Britain* to cultivate their new plantation, which began to ſhine in the beauty of holineſs. Stately edifices devoted before to idols became the temples of the living God,

and

and monaſteries, where the monks paid to heaven the daily tribute of praiſe and prayer; edifying by their lives, and inſtructing by their diſcourſes. Some of theſe are ſaid to be pointed out for places of ſtudy, and *Bangor-Abbey* ſeems to be one of them, where the holy religious laid no buſineſs to heart, but the will of their heavenly Father to do and to teach: their virtues were bright and exemplary, their learning ſublime and ſolid, their charity fervorous and unwearied. Such were the maſters, who in an happy hour taught our iſland *Chriſtianity.* *

10. Even in this quiet the Church had its martyrs. *Apollonius*, a perſon of eloquence, and a ſenator of *Rome*, was one of theſe. His ſervant impeached him of *Chriſtianiſm* to *Perennis* the firſt miniſter of ſtate. The law ran, that the accuſer of a *Chriſtian* ſhould be put to death, and the perſon accuſed, if the charge was made good againſt him. The ſervant therefore was executed, and had his legs broke for informing. The maſter was examined in the ſenate about this pretended crime, which he confeſſing with courage and erudition, was ſentenced to loſe his head. Another of the ſame rank, to avoid, perchance, the ſame puniſhment, apoſtated; and was ordained prieſt of the goddeſs *Iſis* to pleaſe the prince, who had brought that worſhip in vogue again, which had ſo often been prohibited by the decrees of the emperors and ſenate.

11. *Perennis*, who had condemned S. *Apollonius*, did not long ſurvive him. He had lulled

the emperor aſleep with pleaſures, to gain the ſupreme power in his own hand, which he abuſed to all intents of inſolence, covetouſneſs and cruelty. As the emperor was at the play, a *Cynic* philoſopher roſe up and cried aloud, that *Perennis* and his children were contriving to dethrone him, whilſt he abandoned himſelf to ſuch amuſements. The *Cynic* was looked upon as a madman or impudent lyar, and was condemned to be burned to pleaſe the firſt miniſter. But ſoon after, the armies abroad and people at home complaining of him; the emperor was willing to diſcharge the miſmanagement of his government there, and, to ſatisfy them, put him, his wife, ſiſter and children to death. After this, *Commodus* ſeemed a-while to take care of all things himſelf: he was ſoon weary of this employ, and ſo * made *Cleander* miniſter in place of *Perennis*.

12. This change was from bad to worſe: For this new miniſter, who by degrees had arrived to that dignity from a *Phrygian* ſlave, was immoderate in ſelling places, recalling and preferring the baniſhed for his proper gain, for which he alſo put people juſt made free into the ſenate, reverſed and annulled the magiſtrates decrees, rendring thoſe he thought his enemies criminal before the prince. Thus *Burrhus* the emperor's brother-in-law ſuffered as one aſpiring to the empire, many innocent people being involved in the pretended conſpiracy. *Thus *Arius Antoninus* pro-conſul of *Aſia* fell; and his unjuſt condemnation of *Chriſtians* now returned upon himſelf; however his death, otherwiſe

otherwiſe undeſerved, incenſed the people to a high degree, * and there was no appeaſing their fury, when they heard he had trafficked with the miſery of the people, and hoarded up corn in the time of dearth and ſickneſs that harraſſed them, till the emperor ordered his head to be cut off. The rabble dragged his body through the ſtreets, and after a thouſand indignities threw it into a ſink. *Commodus* put other perſons into his place, but took that and their lives from them in ſo few days, that he ſcarce allowed them any time to be wicked.

Of CHRIST 190 *to* 197. *Of* COMMODUS 11 *to* 13. *Of* JULIAN 1. *Of* SEVERUS 1 *to* 5. *Of* ELEUTHERIUS 14 *to* 16. *Of* VICTOR 1 *to* 6.

1. AND now he left off a while his riots, gaming, *&c.* to ſport himſelf in the blood of the moſt illuſtrious ſenators. They had dipped their hands in that of the *Chriſtians*, and God made this wicked emperor the inſtrument of his vengeance. From weltering in blood he ambitioned to be called a god, to paſs for *Hercules*, and be dreſſed like him, with a lion's ſkin and a club. The ſenate, not to incur his indignation, paid him divine honours; but *Julius*, a *Chriſtian* of that auguſt aſſembly, refuſing this act of criminal obedience, loſt his head. The *Chriſtians* buried his body; and upon performing that office of piety being accuſed of robbing him, had their *Mittimus* to priſon, and without adoring the emperor had no hopes

of releaſe. One of theſe, called *Euſebius*, had his tongue cut out; and yet wanting this organ of ſpeech, accented his words diſtinctly, and ſpoke aloud the praiſes of our Divine Redeemer. This miracle changed the heart of one *Antonin*, and made him from an executioner a martyr. At the ſame time one *Lupus*, from a prieſt of *Jupiter Capitolinus*, became a ſervant of *J. C.* at the invocation of whoſe ſacred name he had recovered his ſight. The conſtancy of the *Chriſtians*, amidſt their torments, brought many more over to the faith; who, after the inconveniences of a troubleſome confinement, were releaſed from the priſon of the body by martyrdom, to enter into that full and perfect liberty, which only is reſerved for the happy ſouls in the ſtate of glory. *

2. A ſmall earthquake ſhook the city, and the next morning the temple of *Peace*, which was one of the richeſt and moſt magnificent buildings of *Rome*, took fire. The ruin of this temple was that of the wealthieſt families, who had depoſited their treaſure there, as in a ſecure and inviolable place. From thence it paſſed on to the temple of *Veſta*, where that fatal buckler of *Pallas* was kept, on which the *Romans* thought the deſtiny of their empire entirely depended. From the time it was ſuppoſed to be brought from *Troy*, none but the *Veſtals* had beheld it; but in theſe preſſing circumſtances, in open day and face of the whole world, they went with it to the emperor's palace. The flames purſued it thither; and tho' with much ado the buckler eſcaped, yet moſt of the palace

ſuffered,

ſuffered, and particularly that part where the regiſters and memoirs of public affairs were kept. Their violence portended the deſtruction of the whole city: it had raged many days with that irreſiſtible force, which no human art could quell, but only the power of God, who out of his goodneſs ſent unhoped for ſhowers from heaven, to ſtem the fury of this mercileſs element. *

3. The poverty of the *Chriſtians* ſeemed to put them out of the reach of theſe calamities, but they had their ſhare of affliction in loſing their univerſal paſtor S. *Eleutherius*. He had governed the Church above 15 years, moſt of which time he ſaw it in a flouriſhing condition, enjoying a liberty correſpondent to his name. He died the 26th of *May*, and, 5 days after, *Victor*, an *African*, ſucceeded.

4. The death of *Commodus* gave as much joy to the world, as that of *Eleutherius* grief to the Church. It was the laſt day of *December*, when he went into his chamber to write a black liſt of the perſons names, with whoſe deaths he deſigned to uſher-in the new year. A little child, he had by him, took it from under his pillow to play with; *Marcia* took it from him; and you may imagine the ſurpriſe ſhe was in to ſee her name, and thoſe of *Letus* and *Eclectes* his two chamberlains, at the head of the liſt. She deſerved a better fate at his hands; for ſhe had diverted him many times from extravagances that would have coſt him his life; was a faithful miſtreſs; and had all the good qualities that are not inconſiſtent with that title.

She

She concluded with the chamberlains to prevent the ſtroke, and gave him, as he came out of the *Bagnio*, ſome wine mixed with poiſon: this not working as quick as they would have it, they had him ſtrangled by one *Narciſſus*, a wreſtler, with whom he uſed to exerciſe himſelf at this ſport. Thus at the age of 31 years and 4 months, and in the very perfection and ſtrength of manhood, fell this tyrant, to the univerſal joy of the empire. From his very infancy he gave untoward ſpecimens of his vicious inclinations, which prevailed over the care and inſtructions of his learned tutors *Altejus* and *Antiſtius*. He had a noble preſence, and this outſide was all that was good in him. *Rome* found him another *Nero*: his cruelty and laſciviouſneſs knew no bounds; he was ungrateful to his ſervants, unfaithful to his friends, and regardleſs of the moſt inviolable ties of nature. He cut off numbers of ſenators without any form of juſtice, making imaginary plots againſt his perſon the pretexts for this outrageous piece of barbarity. He debauched his own ſiſters, and kept 300 concubines for his deteſtable pleaſures. He was always at the combats of beaſts and gladiators, and ſhewed his addreſs in nothing ſo much, in all his reign, as in killing lions, tygers, *&c.* *

5. *Elius Pertinax*, of a mean extract, from the moſt inconſiderable commands in the army was advanced to be conſul, prefect of *Rome*, and at length, in his 60th year, was made emperor, two days after *Commodus*'s death, by the means of *Letus* and the *Pretorian* band.

The

The ſenate eaſily conſented to this, hoping that his virtue and prudence would ſet all things to rights. He did not deceive their expectations; for he was extremely averſe to the violence of his predeceſſors, made many wholſom laws, and re-eſtabliſhed military diſcipline. *Letus* and the *Pretorian* ſoldiers could not endure this, and ſo to unmake whom they had raiſed before, murdered him the 28th of *March*. His death was much lamented by the ſenate and people, but the courtiers rejoiced at it, not being able to adapt themſelves to the humor, or imitate the laudable carriage of this prince.

6. After his death they put the empire to ſale. *Severian*, *Pertinax*'s father-in-law, with his party, bid fair for it; but *Didius Julianus* carried it from him. Beſides the ſplendor of his birth, he was renowned for having acquitted himſelf honorably of many offices both at home and abroad. The guards proclaimed him, and the ſenate out of fear approved the election. The people on the contrary were ſo far tranſported with rage, that they flung ſtones at him as he went to the ſenate. *Peſcennius Niger* in *Syria*, *Cl. Albinus* in *England*, and *Septimius Severus* in *Pannonia*, openly declared againſt him. Theſe two laſt joined together, and it was agreed upon between them, that *Severus* ſhould be emperor, and *Albinus* enjoy the dignities of *Ceſar* and *Auguſtus*, which had been conferred upon him by the emperor *Commodus*. *Severus* marched with his army directly to *Rome*, and the guards ſeeing the affairs of *Didius* in ſo bad a poſture, to ſave themſelves made away with

him

him the 2d of *June*, the 66th day of his reign, and 60th year of his age. *Severus* after having ſtaid ſome little time at *Rome*, to ſettle the affairs of the empire, went with great expedition againſt *Peſcennius*, who pretended to it in the *Eaſt*.

7. *Peſcennius* was of an equeſtrian family, and born at *Aquino*, a ſmall town in the kingdom of *Naples*, 32 miles N. W. of *Capua*. He was a brave ſoldier, an experienced officer, an excellent general, and a prudent governor of *Syria*, to which poſt as well as to the dignity of conſul, he was advanced by his intereſt with *Narciſſus*, as well as by his own merit. He was both beloved and feared by his ſoldiers: for he took care they ſhould not be defrauded of their pay, or any juſt perquiſites; and puniſhed them ſeverely, if they plundered or abuſed the people. He underwent the harſheſt fatigues with a great deal of chearfulneſs, and gave very few inſtances of indulging himſelf, unleſs at *Antioch*, where he contributed largely to the public diverſions, by which means he fixed the *Syrians*, fond of pleaſures, inviolably to his intereſt; but taking too great a ſhare of them himſelf, he neglected to ſecure *Illyria*, which revolted to *Severus*; upon the news of which he made it his buſineſs to throw a large garriſon into *Byzantium*, to defend the paſs of *Aſia*, and diſpatched a great number of troops to mount *Taurus*, to take poſſeſſion of another paſs betwixt *Cilicia* and *Cappadocia*. Thither *Severus*'s generals came, but found the place ſo well guarded, that it would have been inacceſſible

ble to them, had not a furious wind overturned *Peſcennius*'s bulwarks, which caſt his army into a conſternation, that gave *Severus* an eaſy victory. However, *Peſcennius* rallied again, and, with his faithful, tho' undiſciplined, *Antiochians*, encamped ſo advantageouſly, that he had almoſt repulſed and beat *Severus* there, had not the ſkies and rain fought againſt him a ſecond time. In fine, he was purſued and ſlain near *Antioch*, and a great part of his ſurviving friends fell victims to *Severus*'s cruelty, who now ſeemed in peaceable poſſeſſion of the empire.

8. His entrance to the crown preſaged an happy time for the Church. He had been cured of a deſperate ſickneſs with oil by one *Proculus Torpacion* a *Chriſtian*, and out of gratitude ſhewed a particular kindneſs for ſeveral years of his reign, to all of that profeſſion, and kept this *Proculus* in his family to his dying day. In this propitious time the doctors of the Church publiſhed their writings; the Word of God was at liberty, and diſpenſed with ſuch zeal and efficacy, that the number of the faithful increaſed abundantly, and, to uſe *Tertullian*'s expreſſion, peopled cities and villages, the army and the ſenate, inſomuch that the *Chriſtian* religion extended itſelf far beyond the limits of the *Roman* empire. *

9. This plentiful harveſt was not without tares and darnel. *Theodotus* of *Byzantium*, a currier by trade, but a man of learning, being apprehended with ſeveral others in a perſecution became an apoſtate, whilſt his companions ſuffered martyrdom. After which, not being able

to

to bear the reproaches his crime drew upon him, he fled from his own country to *Rome*, where the ſame reproaches following him, he to excuſe himſelf advanced a new poſition, that he had not denied God but man, ſaying: that our Saviour was indeed conceived by the operation of the H. Ghoſt, and yet was but a pure man, who excelled others in an eminent ſanctity. He ſpread his errors about at *Rome*, and had many followers called *Alogi*, but was forced from thence by S. *Victor*'s excommunication. *Artemon* went a ſtep farther, and allowed *Chriſt* to have no conſiderable advantage over the prophets. *Theodotus* a ſilverſmith, and diſciple of his name-ſake the currier, was for depreſſing the character of the *Meſſias* yet more, holding him inferior to *Melchiſedech*, who was, ſaid he, eternal, without father or mother, and the advocate of angels, whereas *J. C.* according to him, was but pure man, and exerciſed the office of mediator only for men. *Praxeas* a *Phrygian*, and diſciple of *Montanus*, had diſcovered his maſter's errors to pope *Pius*, and now became an hereſiarch himſelf. He ſaid, there was but one Perſon in the Trinity, and that this Perſon was crucified for us. Hence came the *Monarchics*, *Patropaſſians* and *Sabellians*. He made a ſolemn recantation, but returned to his vomit. *

10. *Serapion*, who in 189 or 190, had ſucceeded *Maximin* in the ſee of *Antioch*, wrote a treatiſe againſt one *Domninus*, who in a perſecution had fallen into *Judaiſm*; and another treatiſe of the Goſpel of S. *Peter*, to undeceive the

the brethren of the Church of *Roſſa* in *Cilicia*, in which he has theſe words: As for our part we receive *Peter*, and the other Apoſtles as *J. C.* himſelf, but thoſe writings which falſly bear their name, we reject, as being well apprized, that we never received them from our fore-fathers. When I was with you, I took you all for perſons of the orthodox faith, and not having then thoroughly read the epiſtle of S. *Peter*, I ſaid if this be all the occaſion of your diſputes, let it be read: but now plainly perceiving from what has been told me, that an occult hereſy lurked in ſome minds, I ſhall make haſte to ſee you. So expect we very ſoon ... we know what *Marcion*'s hereſy was, how full of contradictions. Now from this *Marcion*'s ſucceſſors, who diligently learned and ſtudied this Goſpel (and are called *Docitæ*) I found an occaſion of borrowing it, and found therein ſome things conſonant to the right doctrine of our Saviour, and ſome things repugnant to it, which we have marked down on your account.—— Thus far *Serapion* of the *Docitæ*, who held that *Chriſt*'s incarnation was only performed in appearance. He alſo writ an epiſtle to *Ponticus* and *Caricus*, wherein are theſe words: To the end you may know how the whole fraternity throughout the world rejects and abominates this work of a fictitious order, called the *New Prophecy*, I have ſent you the letters of the B. *Claudius Apollinaris* Bp. of *Hierapolis* in *Aſia*. In the ſame letter the ſubſcriptions of ſeveral Bps. are ſet down: one of whom ſubſcribed in this manner: *Au-*

relius

relius Cyrenius Martyr, farewell; another thus: *Elius Publius Julius* Bp. of *Develti* a colony in *Thrace*; I call God, who is in heaven, to witneſs, that the B. *Sotas* of *Anchialis* would have driven the devil out of *Priſcilla*, but the hypocrites would not ſuffer him. —— There were many other Bps. original ſubſcriptions in this letter.

11. God was pleaſed to raiſe up ſeveral other champions of the Church to confute *Montaniſm*. Among theſe, *Apollonius*, who writes thus: Who is this new doctor? His works and words ſufficiently declare the man; *viz.* him who taught the breach of marriages, impoſed his laws of faſting: him who called *Pepuza* and *Tumion* (two little boroughs of *Phrygia*) *Jeruſalem*, to draw thither a concourſe of people from all parts: him who conſtituted tax-gatherers, and craftily veiled his ſordid reception of preſents under the name of oblations. —— For their principal propheteſſes I have ſhewn, that the ſpirit no ſooner came among them, but they turned off their huſbands. What fictions then are not they capable of, who cried up *Priſca* for a virgin? —— He goes on with an account of theſe propheteſſes receiving gold, ſilver, and coſtly garments; of one *Themiſon*'s buying off his impriſonment with a large ſum of money, taking on himſelf the title of Martyr after this, and affecting to write a Catholic letter in the ſtile of the Apoſtles, to inſtruct the faithful, in which he declaims againſt God, the Apoſtles and the Church; of one *Alexander* another of their martyrs, who was eſteemed to

a degree

a degree of adoration among them, tho' he had been tried at *Epheſus* by *Emilius Frontinus* the proconſul of *Aſia*, not for *Chriſtianity*, but for robberies and other crimes of which he was convicted, as is evident from the public regiſters; of this ſame martyr's cohabiting and feaſting for many years with this their propheteſs, who pretended ſhe did not know what he was; which, ſays he, is no great proof of her abilities in prophecy. —— He goes on, aſking if prophets or propheteſſes dye their hair, paint their eye-brows, ſtudy the niceties of dreſs, play at dice, or lend out money at uſury? Let them anſwer if theſe things be lawful or not; for I will demonſtrate they practiſe them. In the ſame treatiſe he makes mention of one *Thraſeas* a martyr: and gives us the hiſtory of a man raiſed from the dead by S. *John*, from whoſe *Apocalypſe* he cites ſeveral paſſages. *

12. Another, whoſe name and preciſe time of writing are unknown, had at *Ancyra* in *Galatia*, by word of mouth, confuted the *Montaniſts*, to the great joy of the Church there, and particularly of the prieſts of the place, who intreated him to write ſomething upon the ſame ſubject. Accordingly he gives *Montanus*'s hiſtory, as related, *p.* 223. deſcribes his fury, which made moſt people think he was poſſeſſed with the devil; tho' a few inconſiderable *Phrygians*, who had never ſuffered for *Chriſt*, ſaid, he was acted by the Spirit of God: tells us, that there was a current report of *Montanus* and *Maximilla*'s hanging themſelves at the inſtigation of the devil; and that *Theodotus*, one of the firſt

who brought *Montanus*'s prophecies into eſteem, having truſted himſelf to an evil ſpirit to take him up in the air, was thrown down from thence, and came to a miſerable end; but becauſe he had not been an eye-witneſs to theſe things, nor had any abſolute certainty of their truth, he would not inſiſt upon them, as he did upon the falſhood of *Maximilla*'s prophecy, which declared wars and tumults at hand; whereas ſince her death, which happened about 13 years ago, there had been no war, general or particular, nor any perſecution of the *Chriſtians*. In this work he makes mention of one *Miltiades* an heretic, and another *Miltiades* the apologiſt, who confuted *Montanus*'s gang of prophets by this diſtinguiſhing rule, that only falſe prophets ſpeak with contorſions and fury, as if they were out of their ſenſes, beginning with wild inſignificant ſtuff, and ending in downright madneſs; whereas the true ones, full of ſenſe and underſtanding, calmly deliver the dictates of the H. Ghoſt, who inſpires them, as *Agabus*, *Judas*, *Silas*, *Ammia*, *Quadratus*, *&c.*

13. The controverſy about celebrating *Eaſter* broke out anew in *Aſia*. The *Montaniſts*, according to the ſham revelation of their prophet, held that it was the indiſpenſable duty of all *Chriſtians* to keep it on the 14th of the *March* moon with the *Jews*. One *Blaſtus*, a *Roman* prieſt, as I have already ſaid, was ſo far engaged in theſe ſentiments, as on that very account to quit the Church, and draw a long train of followers after him. This made S. *Victor* think it high

high time of day to root out entirely this *Jewiſh* cuſtom from *Chriſtianity*. In order to this he held a council at *Rome*, and commiſſioned the biſhops of ſeveral places to meet in their reſpective provinces upon this ſubject. Synods were held in *Oſroenia*, *Paleſtine*, *Pontus* and *Gaul*. In *Gaul*, *Ireneus* preſided; in *Pontus*, *Palma*, mentioned *p.* 229; in *Paleſtine*, *Theophilus* of *Ceſarea* and *Narciſſus* of *Jeruſalem*, having *Clarus* of *Ptolemais*, and *Caſſius* of *Tyre*, with many other Bps. aſſiſtants there; and it was in all theſe ſynods, and in all places unanimouſly concluded to fix the *Eaſter* upon *Sunday*: only *Polycrates* of *Epheſus*, with the biſhops of leſſer *Aſia*, determined for a conformity to the *Jewiſh* practice, alledging the examples of S. *John the Evangeliſt*, and many other illuſtrious prelates deceaſed, to countenance their proceedings; which they aſſured S. *Victor*, in their *Synodical* letter, they were unchangeably reſolved to obſerve. S. *Victor*, judging this contrary to apoſtolic tradition and the more general cuſtom of the Church, writ them back a ſharp letter, thundring out excommunication againſt them. S. *Ireneus* and many other Bps. (who in their *Synods* had likewiſe determined againſt the *Quartodecimans*) not being acquainted with the preſſing circumſtances that obliged him to this rigour, of which they apprehended the ill conſequences, exhorted him to peace and charity: urging againſt him, that there were much the ſame differences, and they as variouſly derived too from their anceſtors, probably by the ignorance and careleſneſs of

ſome, in the manner of faſting *Lent*, as there were of celebrating *Eaſter*; and that as this practice now made no impreſſion upon him, tending to the diſunion with the reſt of the faithful, ſo that of variouſly fixing *Eaſter* made none upon his predeceſſors *Anicet*, *Pius*, *Hyginus*, *Teleſphorus*, tho' they all timed *Eaſter* as he did; but that *Anicet* even honored *Polycarp*, tho' of the contrary ſentiment, ſo far as to let him celebrate the divine myſteries in his place; that their love of unity was worthy of imitation, but to cut off ſo many people from the Church on the bare ſcore of diſcipline, was an unſeaſonable piece of ſeverity without a precedent, and that if he tendered the good of the flock committed to his charge, he ſhould exert his power by more gentle methods. The interpoſition and authority of theſe perſonages ſeem to have made the pope content that the buſineſs ſhould be huſhed up; only declaring thoſe excommunicated who ſhould preſume to count unlawful the practice of the *Weſtern* Church in celebrating *Eaſter* no otherwiſe than on a *Sunday*.

14. Theſe frequent aſſemblies of Bps. aſſure us of the profound peace of the *Chriſtian* Church. That of the *Jews* had a very different fortune: they had been harraſſed under *Peſcennius* with intolerable taxes, and upon their deputation to him for redreſs, he returned them anſwer: you are for having your lands diſcharged from taxes, and I am for putting them upon the very air you breathe. When death had delivered them from this perſecutor, one *Claudius*, who had been

been a captain under him, got a body of *Banditti* together, made incurſions into *Syria* and *Judea*, and laid them waſte. After this they rebelled againſt *Severus*, who omitted no puniſhment to make their crime exemplary. *Spartian* mentions the war againſt them, and it was ſo bloody, that the ſenate decreed him and his ſon the honour of a triumph for his victories over them.

Of CHRIST 197 *to* 201. *Of* SEVERUS 5 *to* 9. *Of* VICTOR 6 *to* 10.

1. SEVERUS having happily finiſhed the wars of the *Eaſt* againſt *Peſcennius*, *Niger*, and the *Parthians*, he turned his arms againſt *Albinus*, whom he had flattered with hopes of adoption, tho' he had ſecretly deſigned to kill him. Being diſcovered, he came to open force, and defeated *Albinus* in a bloody battle near *Lyons*, then followed him ſo cloſe at his heels, that he beſieged him in an houſe near the *Rhone*, where *Albinus*, ſeeing no poſſibility of an eſcape, ſlew himſelf with his own ſword. He was deſcended of the illuſtrious family of the *Ceiones*, of which the emperors *Gordian* and *Conſtantine*'s families were branches: he was a native of *Africa*, and yet much fairer than the generality of mankind in cooler climates: he was an expert ſucceſsful officer, raiſed for his victories to the conſulſhip under *Aurelius*, and made governor of *Britain* under *Commodus*. He was ſevere to his ſoldiers, peeviſh

to his domeſtics, and inſupportable to his wife; he was very nice in his dreſs, but ſordidly plentiful at his table, which was commonly covered with vaſt heaps of the groſſeſt meats, which he devoured in abundance; as for wine, ſometimes he totally abſtained from it, and other times drank it to exceſs. With theſe bad qualities he muſt have had ſome good ones not mentioned by hiſtorians, ſince they allow he was better beloved than his conqueror *Severus*, who cut off *Albinus*'s head from his lifeleſs body, and ſent it to *Rome*, uſing inſulting expreſſions over him, as if he had been alive; his corps he treated inhumanly, making his horſe paſs over it, and leaving it unburied, till the ſtench obliged him to fling it with thoſe of his wife and children into the *Rhone*. Having ſeized upon his letters he diſcovered by them who were of his party, putting to death all thoſe who held correſpondence with him, and confiſcating their goods. On the ſame account at *Rome* he made a ſlaughter of the moſt illuſtrious perſons for dignity and virtue; an hiſtorian reckons up forty conſular perſons he put to death; and the very women not being exempt from the fury of his vengeance, he was deſervedly called by them the *Punic Sylla*. *

2. *Pantenus*, a *Sicilian*, from a *Stoic* philoſopher became a zealous defender of the *Chriſtian* faith. The reputation of his ſecular erudition, and his knowledge of the Scriptures, which he had from the diſciples of the Apoſtles, made him ſo conſiderable, that he was deſired to teach the famous ſchool which S. *Mark* the *Evangeliſt* firſt

firſt founded at *Alexandria*, for the inſtruction of the monks and clergy. *Demetrius* his Bp. who in 189 or 190, had ſucceeded *Julian* in the ſee of *Alexandria*, would not let ſuch extraordinary talents be confined to one city, but ſent him to employ them in the remoteſt parts, and preach to the *Indians*. He found among them S. *Matthew*'s Goſpel, which S. *Bartholomew* their firſt apoſtle had brought thither. Having confirmed the faithful, and converted many unbelievers, he returned to *Alexandria*, and reſumed his catechetical leſſon, of which he acquitted himſelf ſo well, that S. *Jerom* ſays of him, that tho' by his Commentaries he had been very ſerviceable to the Church, that he had been yet a great deal more ſo by his learned diſcourſes; which had formed a number of vigilant prelates, profound ſaints, and learned writers. Among theſe were *Origen*, *Alexander* Bp. of *Jeruſalem*, and *Clement* of *Alexandria*. This laſt ſaint in his *Stromata* or *Tapiſtries* ſays, that tho' he had the happineſs to be inſtructed by ſeveral eminent maſters, *viz.* by an *Ionian* in *Greece*, by two perſons (one of *Low Syria*, and the other of *Egypt*) in *Italy*, beſides a *Jew* and an *Aſſyrian* in the *Eaſt*; that yet his laſt maſter in time, whom *Euſebius* ſuppoſes to be this *Pantenus*, was without diſpute the firſt in merits. Him, ſays *Clement*, I found in *Egypt*, and after finding this hidden treaſure, I had no deſire to find any one elſe. This true *Sicilian* bee joyfully ranged over all the ſpiritual meads and paſtures, and diligently collecting the ſweets from the flowers of the prophetic

and apoſtolic writings, formed in his diſciple ſouls, as in ſo many ſacred hives, the pureſt honey-combs of light and knowledge. *Pantenus* continued in his employ till the beginning of the next age, when he reſigned the ſchool to S. *Clement*, whom probably about this time he took for his aſſiſtant.

3. S. *Clement*, called *Titus Flavius Clement*, had been a *Pagan*, a very great traveller, and an indefatigable examiner of all the different opinions in religion; but being enlightened by God, embraced the *Chriſtian* religion, was ordained prieſt, and being advanced to teach the catechetical leſſon at *Alexandria*, gave a proof of his learning and zeal, by writing his *Exhortation to the Gentiles*, in which he draws the parallel betwixt the *Chriſtian* and the *Pagan* ſentiments, confutes the heathens with much the ſame arguments as *Juſtin Martyr*, *Tatian* and *Miltiades* had done before him, as well as after him *Tertullian* and *Minucius*. What he is moſt particular in, is the account of the origin of the gods and idolatry, which he deſcribes from the heathen writers, and in the words of the poets as to the minuteſt circumſtances.

4. He publiſhed his *Pedagogue* in 3 books, which is an abridgment of *Chriſtian* morality. In his firſt book, which conſiſts of 11 chapters, he ſays, the principal function of this *Pedagogue*, is to regulate our manners, ſo as to preſerve the ſoul from ſin, and to cure the ſick and the lapſed; which belongs principally to *Chriſt*, who in quality of God pardons our ſins, and as man lays down leſſons how to avoid them. That

he

he is an univerſal *Pedagogue* for both ſexes, and inſtructs all ages, even that of infants, whom by baptiſm he frees from ſin and illuminates by his grace. In his 2d book, which contains 12 chapters, he regulates our meals, which he ſhews were deſigned to ſatisfy the neceſſities of nature, and not to indulge the cravings of a wanton appetite, that they ought to be reſtrained as to their number, quality and quantity; that exceſs is the fruitful parent of every diſtemper which plagues mankind; that the glutton idolizes the delicacies he devours, ſinks down into a ſenſeleſs ſtupidity, and becomes the fiſh *Onos* or aſs, mentioned by *Ariſtotle*, who alone of all animals has his heart in his belly; that the effects of wine immoderately taken are ſtill more glaringly ſcandalous, tho' the uſe of it ought not (as the *Encratites* falſly teach) to be condemned; that it is proper for young perſons to abſtain from it, but that it may be moderately allowed to ancient ones, whoſe blood ſtagnating in their veins calls for the kindly aſſiſtance and warmth of wine, to ſoften the paſt fatigues of the day, and towards its cloſe invite to gentle ſlumbers, that may renew the faculties for the labours of the next, and be ready at a ſummons to watch to their heavenly Maſter; that theſe ſlumbers which are the images of death ſhould be ſhort, and not let ſleep, like a voracious tax-maſter, take to himſelf half of our goods, that is, our life and the vital air we breathe; that the furniture of our beds or tables ought to be modeſt, our feaſts frugal, and by no means ſeaſon'd with noiſy

laughter

laughter or obſcenity; that in the marriage-ſtate the conjugal duties cannot lawfully be performed barely for pleaſure, but that the procreation of children is the end conſtituted by nature. —— In his 3d book (containing 11 chapters) as well as in part of his 2d, he laſhes out againſt the luxury of dreſs in thoſe ladies, who neglecting the true beauty of the mind, make it the buſineſs of their life to be tricking and trimming themſelves up; and therefore compares them to the *Egyptian* temples; for as thoſe ſtately fabrics riſe upon pillars of poliſhed gold, that ſhine with diamonds, pearls, rubies, and all the radiant beauties of *Ethiopia* and *India*, yet when we come to look within, at the drawing the curtain, we laugh to diſcover the god, for whom this temple was deſigned, to be nothing but a cat, a crocodile, a monkey, or a baboon: So the women with their gildings, their curlings, their paintings, their ſtainings, their anointings, *&c.* draw a number of *Egyptian* adorers; who when they look within, when they inſpect the mind, behold nothing but the image of God defaced, but a monſter deformed, bloated and poiſoned by the ſerpent's breath: that their painting with unguents, as with ſo many plaiſters, ſhews a diſtempered mind, and cauſes an infectious body; for it ſpreads a ſlow venom, preys upon and devours the freſh bloom of life: that women pride themſelves in ſuperiority over other animals, yet, as if they were fallen below the meaneſt ſpecies of them, have recourſe to art to change their colours; whereas the horſes, birds, and every other kind are

pleaſed

pleaſed with thoſe which come from the Author of nature: that the women, as if conſcious of their own ill deſerts, load themſelves with fetters; firſt binding their necks and arms with bracelets, which in the *Attic* dialect is called *alluſeis*, that is, chains; then their very feet, which ſhould ſupport the ponderous load, have their ſhackles too; and if the metal is gold, it only makes them drag the heavier weight; that by theſe external riches and trappings they ſufficiently ſhew themſelves to be like that picture of *Helen*, which the ignorant dauber made up with rich drapery and gaudy colours to ſupply the want of beauty; that ſome by their aukward performances this way make their uglineſſes more remarkably conſpicuous; and ſome, who might otherwiſe boaſt of the perfections of the face, by this helliſh kind of magic transform themſelves into prodigies of deformity; that others, who deſign more ſucceſsfully, undergo ſeverer fatigues than God would demand at their hands, to purchaſe the joys of eternity; that one has white even teeth, and to ſhew them ſhe is inceſſantly upon the twitter, tho' at the ſame time her heart bleeds inwardly at ſome loſs or diſappointment; a ſecond a fine skin, and that this may draw people's eyes, ſhe keeps it bare amidſt the freezing colds of winter and the burning ſummer heats; a third bolſters herſelf up with ſteel and iron, and bears the rack and torture all the live-long day, for the falſe reputation of a ſhape; that tho' this ſhews a wretched depravation of human nature in the female ſex, yet in them it does

does not reach the heights of madneſs at which the men arrive; for the women often attain to the end of their ſtudies, and ſnap up ſome ſpark by their tackling and falſe colours; whereas the men, by tricking up the hairs of their head in wanton ringlets, by plucking up thoſe of the beard and body (which are all numbred in the ſight of God) with nice inſtruments and by effeminate artiſts, what do they gain but to paſs for eunuchs or ugly women, and thus become not the love but the averſion of the ſofter ſex, and the contempt of their own? Then in painting, ſince the Commandments delivered to *Moſes* forbid the making any image of art to repreſent God, how do theſe animated images of God ſin, who re-make themſelves, to be adored by themſelves in the reflecting glaſs, and by others as far as it is in their power? Theſe books give the reſolution of many important points of morality, and are writ with much ſpirit and a great deal of ſatire, preferable to *Lucilius*, *Horace*, and *Juvenal*'s performances in this kind; he has *Horace*'s variety of fancy, his beautiful turn of thoughts, his agreeable ſporting wit, whenever he has a mind to ſhew his teeth, and laugh vice into contempt; but when he expreſſes his indignation againſt it, he riſes with *Juvenal*'s impetuous force, bites it to the very bone, and purſues it with the utmoſt rigour. The worſt of him is, that ſometimes he falls into *Lucilius*'s vice of coarſe open expreſſions, which make the otherwiſe pure limpid ſtream of his diſcourſe reſemble his own *Nile*; which, as it fattens and nouriſhes the land,

land, carries with it much mud and ſlime. And this I take to proceed from the *Stoical* notions he had imbibed before his converſion.

5. *Narciſſus*, the 13th Bp. of *Jeruſalem*, was renowned for ſanctity and miracles. One of them is recorded by *Euſebius*, and happened thus. The ſolemn vigil of *Eaſter*, oil was wanting to the lamps, which cauſed a great confuſion among the people. Upon this the holy Bp. bid the miniſters draw water out of the well, which by his prayers he converted into oil. A great part of it was preſerved a long time in memory of the fact, and the remains of it were incorrupt in the fourth age. *

6. Neither this celebrated miracle nor the regular conduct of his life could exempt him from the force of calumny. Three wretches, whoſe vices he had reprehended ſeverely, thought by that to oppreſs his innocence. They charged him with a grievous crime, and to gain credit to their accuſation, one wiſhed he might be burned if what he ſaid was not true; the ſecond, that he might be ſtruck with leproſy; and the third, that he might loſe his eye-ſight. Theſe imprecations had no effect upon the minds of the people; but the holy prelate laid hold on this occaſion, to diſcharge himſelf of the burthen of a Biſhoprick, and retire to his darling ſolitude: where he lay hid for many years, leading an angelic life, and leaving the revenge of this calumny to God alone, who ſent the maledictions they had drawn upon their own heads: for a ſparkle of fire fell upon the firſt accuſer's houſe, ſet it afire, and burned him

and

and all his family: the ſecond was ſeized with an horrible leproſy that covered him from head to foot: the third, beholding the hand of God upon his companions, publickly confeſſed the whole intrigue. After this he ſpent his life in penance, and loſt his eye-ſight by the continual tears he ſhed to expiate his guilt. As to the people deprived of their beloved paſtor, and unacquainted with the place of his retreat, they endeavoured in ſome manner to alleviate their loſs, by the election of one *Dius.* *

7. *Saturnin*, proconſul of *Africa*, made many of the faithful ſuffer martyrdom for not ſwearing by the *Genius* of the emperor. This he ſtiled high treaſon, tho', in reality, it was a point of religion. *Speratus*, *Narſalis*, *Cittinus*, *Donata*, *Seconda*, and *Veſtina*, were brought before his tribunal at *Carthage*. He offered them pardon for the paſt, on condition they would yet worſhip the gods. *Speratus*, in the name of the reſt, anſwered, They, who had not offended, could not be puniſhed without injuſtice; that they were true to God and the emperor; and that if the one made them ſuffer, the other would not be wanting to give them a ſuitable reward. The reſt, ſeconding him in the anſwers they gave the proconſul, were ſent back to priſon, and had their feet loaded with wooden fetters. Next day he called them again, propoſing them a farther time to deliberate upon the matter. They all anſwered with one voice, That in a cauſe ſo juſt and evident, there was no need of it; and that, for their parts, their reſolutions were fixed not to buy their lives

lives with any action below the dignity of *Chriſtians*. So they were condemned to have their heads cut off; and had for companions of their martyrdom ſix other *Chriſtians*, called *Veturius*, *Felix*, *Aquilinus*, *Lactantius*, *Januaria* and *Generoſa*. Divine juſtice puniſhed this cruelty in the proconſul, who ſoon after loſt his eye-ſight, according to the teſtimony of *Tertullian*, in his book which he afterwards addreſſed to *Scapula*, ſucceſſor of this proconſul, part of which I ſhall inſert in 203.

8. Now he publiſhed his apology for the *Chriſtians*, which is a maſter-piece in its kind. It is true, the purity of the *Latin* tongue is wanting there, but the force of his reaſoning, and the beauty of his thoughts, abundantly make amends for the harſhneſs of the ſtile. In it he convicts the *Pagans* of impoſture, retorts the malice of their arguments back upon their own heads, and demonſtrates the whole ſyſtem of their gods and divinity to be ridiculous: moreover he lays forth the ſeverity and innocence of the *Chriſtians* lives of that time, in ſuch a manner, as may well confound the eaſy, not to ſay corrupted, ones of theſe latter ages. He begins, *c.* 1. in ſhewing the injuſtice of condemning *Chriſtians* unheard; and *c.* 2. of tormenting them to deny what they are accuſed of, whilſt they rack others to confeſs. A man, ſays he, cries out upon the rack, I am a *Chriſtian*; you hear him proclaim to the world what he really is, and you would fain have him ſay, what he really is not..... Certainly you muſt think yourſelves in the wrong for ſuch pro-

proceedings, and be conſcious of a ſecret biaſs upon your judgments, that makes you thus run counter to the forms of court, the reaſons of juſtice, and the very intent of the laws themſelves; which is ... that criminals ſhould be diſcovered, and not concealed; and that upon confeſſion they ſhould be condemned, and not acquitted. *c.* 3. What an unaccountable thing is it, for ſo many men to blindfold themſelves, on purpoſe to fall foul upon Chriſtianity? and to ſuch a degree, that they cannot talk about the noted probity of any *Chriſtian*, without allaying his character with a daſh of his religion. *Cajus Sejus*, ſays one, is a very good man, but —— he is a *Chriſtian*. Thus they praiſe what they know, but vilify what they know not; and blot the faireſt patterns of virtue ſhining in their very eyes, becauſe they are in the dark as to our religion; whereas we ought to judge the nature of unſeen cauſes by viſible effects, and not precondemn manifeſt goodneſs for principles we do not underſtand. Others, diſcourſing of ſome perſons infamouſly lewd before they came over to our religion, drop their praiſes upon them in ſuch a manner, that they blunder into the commendation of what they would condemn. For, ſay they, how wanton and witty was ſuch a woman! how amorous and frolickſom was ſuch a young gentleman! but now they are *Chriſtians*.... Others, at the expence of their own ſatisfaction and intereſt, gratify their hatred. The huſband, now cured of all his former jealouſy by his wife's converſion, turns her and her new modeſty out of doors together, chuſing

to

to dwell with an adultreſs, ſooner than a *Chriſtian:* the father, tender of his undutiful *Pagan* ſon, diſinherits his obedient *Chriſtian* one; the maſter, heretofore mild towards an unfaithful ſlave, diſcards him now upon his fidelity and religion. So that the huſband had rather have his wife falſe, the father his ſon a rebel, the maſter his ſervant a rogue, than *Chriſtians* and good. So much is the hatred of the name of *Chriſtianity*, above all the advantages of virtue flowing from it, *c.* 4. he ſhews the errors of their laws, *c.* 5. againſt which the *Chriſtians* have been protected by the beſt emperors, and perſecuted only by the worſt, *c.* 6. that the preſent *Romans* have deviated from their own laws, introduced forbidden idolatry, and called back the filthy gods proſcribed by their anceſtors, *c.* 7 and 8. that the ſtories of *Chriſtians* murdering and eating children, their inceſts, *&c.* have no manner of ground but common fame, which the heathens out of an affected negligence rather believe than examine into; and tho', ſays he, we are continually inveſted on every ſide, frequently betrayed, and often ſurpriſed in our public aſſemblies, did ever any one come upon us, when the infant was crying under the ſacrificer's hands? Who ever catched us like a *Cyclops* or *Syren*, with mouths beſmeared in human blood, and carried us in that cruel pickle before a judge? And as for inceſt, who ever diſcovered any relick of immodeſty in his wife after ſhe became a *Chriſtian?* And who can think that a heathen would connive at wickedneſs of this monſtrous ſize in any *Chri-*

ſtian, had he eyes to ſpy them out? who never ſeems ſo well pleaſed as when he is haling us to puniſhment, *c.* 9. but the heathens in the face of the ſun act the abominations they charge upon the *Chriſtians*; infants have been ſacrificed to *Saturn*; .... the *Gauls* cut a man to pieces upon the altars of *Mercury* in the flower of his ſtrength ... and at *Rome* itſelf you propitiate a certain *Jupiter* with human blood in abundance .... but *Chriſtians* are ſo far from homicide, that with them it is utterly unlawful to make away a child in the womb, when nature is in deliberation about the man: for to kill a child before it is born, is to commit murder by way of advance; and there is no difference whether you deſtroy a child in its formation, or after it is formed and brought forth.— he adds, that the heathens ſolemn treaties were ratified by drinking up of blood, that the prieſts of *Bellona*, even then at *Carthage*, lanced their thighs, took up the blood from thence, and gave it their communicants to drink .... As for inceſt, where can you look to find ſuch human monſters, ſo likely, as among the worſhippers of an inceſtuous *Jove?* The *Perſians* mingled with their mothers, *&c.* you expoſe your children and therefore yourſelves to the danger of an inceſtuous commerce, ſince you carry your promiſcuous luſt about with you in all your travels. But *Chriſtians* are hedged in by an inviolable chaſtity againſt ſuch accidents, ... and ſome of us for fear of diſorders have put themſelves beyond the poſſibility of this ſin, by a perpetual virginity, thus preſerving the innocence of a child

child to the extremity of age. *c.* 10. From theſe groundleſs calumnies he comes to the capital points of ſacrilege and treaſon, that is, of not adoring the gods, nor offering ſacrifices for the emperor. To the firſt point he owns, the *Chriſtians* know too well the original of their gods to adore them; both their new gods and their old ones, the *Greek* and *Barbarian*, the *Roman* and foreign gods, the male, the female, with a long *&c.* and firſt *Saturn* the eldeſt of all the gods by their own hiſtorians was a man, that came after long wanderings up and down into *Italy*, who was ſaid to come from heaven, much after the ſame manner as a man is ſaid to drop from the ſkies, *c.* 11. then murderers, raviſhers, adulterers, make up the groſs of your gods, ſo that as often as you do juſtice in puniſhing offenders, ſo often you lampoon and ſatirize your deities, whoſe wicked examples they only copy after, *c.* 12. the account of their lives is blended with fables, and the whole fabric of *Heatheniſm* built upon a rock of romances. *c.* 14. What ſtrange ſhift about your gods do I find even in your *Inſtitutions of Prudence*, books deſigned to poliſh a gentleman, and form him to all the offices of a civil life. Here I find your gods engaged one againſt another, helter ſkelter, ſome for *Greeks*, and ſome for *Trojans*. *Venus* wounded, *Mars* 13 months chained in a very lamentable pickle: and *Jove*, by the help of a monſter narrowly miſſing the like treatment from the reſt of their godſhips. One while he is repreſented crying for his *Sarpedon*, another while in the arms of his grunting ſiſter, re-

counting his amours, and proteſting that of all his miſtreſſes ſhe is the darling. Nor do you yourſelves much eſteem the gods you would force us to adore; for firſt in your ſacrifices, you pick out the oldeſt and ſcabbieſt beaſts you can find; but if they happen to be ſomewhat plump and good, you chop off the hoofs, and ſome outſide bits, and ſuch pieces only you vouchſafe your gods, which you beſtow upon your dogs and ſlaves. Inſtead of offering *Hercules* the tenth of your goods, you hardly lay one third of it upon the altar; not that I blame you for this, ſince, believe me, I take it for a great inſtance of your wiſdom to ſave ſome of that, which otherwiſe would all be loſt. Your poets ſtuff their prologues with the misfortunes and exceſſes of one god or other, and *Varro* waggiſhly introduces three hundred *Joves* without heads, *c.* 15. then on the other ſtage there is *Anubis* the adulterer, and *Luna Maſculus* played, *Diana* whipt, the laſt will and teſtament of dying *Jove*, the three-hunger-ſtarved *Hercules*, and other pieces full of the uncleanneſſes of your deities. Old *Cibele* mother of the gods, whimpering and crying after a coy ſhepherd, *Paris* in judgment upon *Juno*, *Venus*, and *Minerva* . . . and then what a proſtitute body, formed for the ſtage by a long courſe of wantonneſs, is that which perſonates *Minerva!* . . . . In the amphitheatre the gods are brought in dancing upon the bodies of the murdered criminals; the gods, I ſay, which ſupply the fable, unleſs when the poor actors are forced to ſuffer to the life, and be the very

gods

gods themſelves. For we have ſeen an actor ſuffer caſtration in good earneſt to perſonate the god *Atys:* and another burning in real flames to act *Hercules* . . . and not only in theſe ludicrous, but alſo in your ſerious ſolemnities, adulteries become the work of the temple; women are picked up at the altars, and luſts fulfilled in the ſacriſties, and under the pontifical veſtments, the very incenſe ſtill ſmoaking before their eyes. The ſacrilegious profaners therefore of your religion are among yourſelves; your ſcenes on the ſtage, the peoples applauſe lay your gods honours in the duſt, and ridicule what you adore; and the abominations of the prieſts compleat the filth of the ſtage; ſo that if you honour your gods, you ought to put up your complaints againſt them inſtead of *Chriſtians.* — *c.* 16. he confutes the ridiculous ſtory of the *Chriſtians* worſhipping an aſs's head. *c.* 17. ſhews the inviſibility and immenſity of God. *c.* 18. that the Scriptures were tranſlated by 72 interpreters for *Ptolemy Philadelphus* king of *Egypt*, and are ſhewn in his library to this day. *c.* 19. that the H. Scriptures were before the very being of their gods, and that *Moſes* writ a thouſand years before the deſtruction of *Troy*, and the lateſt of all the prophetic writers of the Scripture fall in with the firſt of the heathen ſages, law-givers and hiſtorians. *c.* 20. and yet there is nothing of moment now done, but what they foretold . . . while we ſuffer we read our ſufferings, while we reflect upon the prophecies we find them a fulfilling; and this I take to be a proper and a moſt ſenſible

proof of the divine authority of these writings, to feel their predictions verified upon ourselves. Hence it is, that we come to be so infallibly certain of many things not yet come to pass, from the experience we have of those that are, because they were presignified by the same spirit with those which we see fulfilling every day; and the whole life of *Christ*, which *c.* 21. he describes, concurs with the prophets in every particular. *c.* 22. he treats of the nature of spirits, and of the frauds and impostures of the wicked ones which pass for *Heathen* gods, *c.* 23. tho' they confess themselves devils; for let the person possessed by one of these spirits be brought into the court of justice, and be commanded by a *Christian* to own what he is, he shall confess himself as truly to be a devil, as he did falsly before profess himself a god. In like manner let one be produced who labours with a god, whom he conceived from the steams of the altar, let the cloud-compelling celestial virgin, or the grand improver of medicine *Esculapius* be produced, and if these do not declare themselves in court to be devils, not daring to lie in the presence of a *Christian*, that *Christian* is willing to be taken for the cheat, and stands ready to answer it with his own blood. What can be now more glaringly evident?.... If they are gods, why should they be such silly liars, as to say they are devils? What, in obedience to us... poor gods, who are subject to us men, to *Christian* men, their professed enemies, and forced by us to publish their own disgrace,—— Now when we conjure any of these

theſe gods of yours in the name of *Chriſt*, let them reply if they dare, who is this *Chriſt*, with his fable of a Goſpel? or talk with the ſame air as their votaries? will they not rather, trembling, own that this *Chriſt* ſhall judge the whole univerſe, and ſhining in his native glory put all mankind, but *Chriſtians*, into horror and lamentation? *c.* 24. ſince then they confeſs themſelves to be devils and not God, we are leſs injurious to them than you, who will not believe them. *c.* 25. he purſues the ſame argument, and ſhews the *Roman* grandeur not owing to the *Roman* religion; that kingdoms are only at the diſpoſal of the true God, and that the *Roman* emperors are worſhipped more than their gods, *c.* 30. to theſe emperors we do not, cannot pray, but we aſk of God for them the bleſſings of a quiet reign, with length of days, a faithful ſenate, an obedient people; and offer up the ſacrifice of prayer with chaſt bodies and innocent ſouls, and not like you one farthing's-worth of frankincenſe, or two drops of wine, or the blood of a diſcarded bull worn out with age; and after all theſe defilements, a conſcience the moſt defiled thing of all. *c.* 31. for we are commanded to pray even for thoſe that perſecute us, and for kings and princes in particular. *c.* 32. as to what you object concerning oaths, I anſwer, ſwear we do, tho' not by *Ceſar's Genius*, yet by his life, and look upon that as a very ſacred oath; but as for your *Genii* or devils we are uſed to exorcize them and not to ſwear by them. *c.* 33. I will not give the emperor the title of God, but that of emperor,

moſt majeſtic name on earth, *c.* 34. and tho' *Auguſtus* would by no means be ſtiled Lord, nevertheleſs I ſhould not ſcruple to call the emperor Lord, when the ſenſe of this word is not peculiarly appropriated to God; but to ſtile him God is a fulſom flattery, and a kind of an imprecation againſt his life by antedating his *Apotheoſis*, *c.* 35, 36. our tokens of joy for his victories are not indeed celebrated with roaring and madneſs, nor have we ever any hand like you in the murders of emperors, in rebellion, *&c.* *c.* 27. nor on any account returned evil for evil; this you yourſelves are conſcious of; for how many times in obedience to your laws have you ſhewed a moſt ſavage cruelty to us? How often have the mob, acted with the furies of a *Bacchanal*, fallen foul even upon the dead *Chriſtians*, torn them from the quiet of the tomb, the ſacred refuge of death, mangled their bodies, and in this hideous rueful condition dragged them about the ſtreets? But now in all this conſpiracy of evils againſt us, in the midſt of theſe mortal provocations, what one evil have you obſerved to be returned by *Chriſtians?* Whereas we could in a night's time, with links and firebrands in our hands, have made ourſelves ample ſatisfaction, had we not thought it unlawful to quit the ſcore of one injury with another. We could not want forces to do this, we are a people who know no other bounds than the limits of the world. We are but of yeſterday, and by to day we are grown up, and overſpread your empire; your cities, iſlands, camps, palace, ſenate, all ſwarm with *Chriſtians*. Your temples indeed

we

we leave to yourſelves, and they are the only places you can name without *Chriſtians*. What war can we now be unprepared for? And ſuppoſing us unequal in ſtrength, yet conſidering our uſage, what ſhould we not attempt readily? We, whom you ſee ſo ready to meet death in all its forms of cruelty, was it not agreeable to our religion to be killed, rather than to kill? We could alſo make a terrible war upon you without arms or fighting a ſtroke, by being ſo paſſively revengeful as only to leave you; for if ſuch a numerous hoſt of *Chriſtians* ſhould but retire from the empire into ſome remote region of the world, the loſs of ſo many men of all ranks and degrees, would leave an hideous gap, and a ſhameful ſcar upon the government; and the very evacuation be an abundant revenge. You would ſtand agaſt at your deſolation, and be ſtruck dumb at the general ſilence and horror of nature, as if the whole world was departed. *c.* 38. they would want inhabitants free from caballing, ſuch as we are, who being ſtark cold and dead to all the glories upon earth, have no occaſions for plotting; and *c.* 39. all our conſpiracies are framed to gain heaven, and for this we meet in as formidable a body as if we were to ſtorm it by force of prayer; when this holy army of ſupplicants are met and diſpoſed in goodly array, we ſend up our requeſts to God for the emperor, *&c.* we read the Scriptures, and preſs the duties of it with all the power and argument we are able; we exhort, reprove and paſs the divine cenſure or ſentence of excommunication; and the cenſures here pronounced are looked upon as

an

an anticipation of the judgment to come, and the ſinner pre-condemned by God, who has ſinned to ſuch a degree, as to be ſhut out by his miniſters from the fellowſhip of the faithful, the communion of prayers and ſacraments, and the reſt of that ſacred commerce. — Every one puts a little money to the public ſtock, commonly once a month, or when he pleaſes, and only upon condition, that he is both willing and able; for there is no compulſion upon any: all here is a free-will offering; and theſe collections are depoſited in a common bank, not for drinking and gormandizing, but for feeding the poor, burying the dead, and providing for girls and boys, who have neither parents nor proviſions left to ſupport them, for relieving ancient people worn out in the ſervice of the ſaints, for the ſhip-wrecked or condemned to the mines, *&c.* for the faith of *Chriſt*: theſe may be ſaid to live upon their profeſſion, for while they ſuffer for *Chriſt*, they are fed with collections of his Church. —— We *Chriſtians* look upon ourſelves as one body informed as it were by one ſoul; and being thus incorporated by love, we can never diſpute what we are to beſtow upon our own members. Accordingly among us all things are in common, excepting wives; in this alone we reject communion, and this is the only thing you enjoy in common; for you not only make no conſcience in violating the wife of your friend, but with amazing patience lend him your own. This doctrine I ſuppoſe came from the ſchool of the *Grecian Socrates*, or the *Roman Cato*; thoſe wiſeſt of ſages, who accommodated

modated their friends with their own wives, wives which they eſpouſed for the ſake of children of their own begetting, as I imagin, and not of other folks.—— But you blacken us, and reflect upon our little frugal ſuppers, not only as infamouſly wicked, but as ſcandalouſly exceſſive; you, who cannot but be ſenſible of your own beaſtlineſs in this caſe; for the very air in the ſtreets is ſowered with the belches of your people coming from your feaſts in your ſeveral wards. — But the nature of our ſupper you may underſtand by its name; for it is the *Greek* word for love; a feaſt deſigned to refreſh the bowels of the needy, and not to gorge paraſites, a pack of fellows, who among you glory in ſelling their liberty for ſtuffing their guts .... nothing unclean has admittance here; our ſouls aſcend in prayer to God, before we ſit down to meat; we eat only what ſuffices nature, and drink no more than what is ſtrictly becoming chaſte and regular perſons. We ſup as ſervants, that know we muſt wake in the night to the ſervice of our Maſter, and diſcourſe as thoſe, who remember they are in the hearing of God. When ſupper is over, and we have waſhed our hands, and the candles are lighted up, every one is invited to ſing God's praiſes, either from the Scriptures, or his own compoſitions.... then we depart, not like a parcel of heated bullies, for ſcowring the ſtreets, killing and raviſhing, but with the ſame tenor of temperance and modeſty we came, as men who have not ſo properly been a drinking as imbibing religion. ---- *c.* 40, 41. he ſhews the *Chriſtians* not to be the cauſe

cauſe of public calamities. *c.* 42, 43. that they are not prejudicial to commerce and trading, but buy all things as well as the heathens, tho' not for the ſame uſe, and that only wizards, bauds, whores, and the like, get nothing by them; *c.* 44. yet to the manifeſt prejudice of the empire, you deſtroy ſuch a number of innocent *Chriſtian* priſoners at every jail-delivery, as would be hardly credible, were not their trials upon record. But among all theſe, what *Chriſtian* do you find arraigned for aſſaſſinating, for pocket-picking, *&c.* among the numbers of malefactors can you find one *Chriſtian* that has any crime, but that only of his name? *c.* 45. our innocence is derived from the precepts of an all-ſeeing Law-giver, *c.* 46. but ſome ſay, the philoſophers and we have this in common, if ſo, why have we not common uſage? But *c.* 47. they ſteal out of the divine writings, and jumble together ſacred truths with fables, uncertainties, and monſtrous notions of God, *c.* 48. and palm upon the world a tranſmigration in the place of the reſurrection and the laſt judgment; *c.* 49. and yet they can bear with theſe idle ſtories, but fall foul upon the holieſt documents; which, were they as falſe as they are true, would ſtill be innocent falſhoods, and conduce rather to happineſs than miſery, *c.* 50. but yet you treat us with fire and faggot, and condemn us becauſe we contemn your torments, and call madneſs and deſpair in us, thoſe very ſufferings which lift up your *Mutius's*, *Regulus's*, *&c.* to the height of fame and glory; and that becauſe they ſuffered for the intereſt of the empire, while

while we unfaſhionably ſuffer for the cauſe of God. And now, worſhipful judges, go on with your torments . . . crucify, condemn, grind us all to powder; yet your injuſtice will ſtand an illuſtrious proof of our innocence; and by your late condemnation of a *Chriſtian* woman to the luſt of a pander, rather than the rage of a lion, you notoriouſly confeſs, that ſuch a pollution is more abhorred by a *Chriſtian* than all the torments and deaths you can heap upon her. But do your worſt, and rack your inventions for tortures, it is all in vain; you do but attract the world, and make it fall the more in love with our religion; nor can the pompous glitter of your phiſoſophers words make the tithe of diſciples our lives have done. What you nickname obſtinacy, is an undaunted courage that has brought the world captive to our ſide; for it has made the beholders examine into the motives of it. And whoever examined well our religion, but embraced it? Whoever embraced it, but was ready to ſuffer for it, to purchaſe the favour of God, and the pardon of his ſins, tho' at the price of his blood; for martyrdom is ſure of mercy. For this it is, that we return you thanks, for your condemnations, becauſe there is ſuch a bleſſed emulation and diſcord between the divine and human judgment, that when you condemn us upon earth, God abſolves us in heaven.

9. About the ſame time he publiſhed his treatiſes of the *Lord's Prayer*, of *Patience*, of *Womens Dreſſes*, of *Baptiſm*, of *Penance*, and of *Preſcriptions*. In theſe *Preſcriptions* he aſ-

ſerts

ſerts the truth of his faith from the ancient poſſeſſion of it: our adverſaries, ſays he, *c.* 15. object the Scriptures, and with this confidence of theirs they make their attempts upon ſeveral: in the diſpute it ſelf they tire out the firm, they inſnare the infirm, and thoſe that are betwixt two they ſend away with ſcruples. We muſt firſt of all therefore hinder their advancing this way, and not admit them to a Scripture-diſpute; for if theſe are their forces, to ſee if they can have pretence to them, one muſt examine, who is in poſſeſſion of the Scriptures, leſt they ſhould be admitted who have no right to them —— *c.* 17. beſides nothing can be expected from this claſhing of Scriptures, but the turning of one's ſtomach or one's brains. This hereſy does not receive ſome Scriptures, or does not receive them entire, but turns them topſy-turvy by additions and ſubſtractions, according as their cauſe requires; and if they in ſome manner receive them entire, yet they will be ſure to gloſs and comment away what they diſlike.---- What advantage then will you get by this . . . only to come off with the loſs of a great deal of breath in brawling, and gain nothing but vexation and horror at your adverſary's blaſphemy. —— *c.* 19. Therefore Scripture-challenges are not to be allowed, nor the force of our cauſe to be tried by ſuch a diſpute; where the victory, if any, will be uncertain, or as bad. But ſuppoſing the Scripture-diſpute ſhould not end in this equality on both ſides, yet the order of things requires, that the firſt point ſettled betwixt us ſhould be concerning the perſons

ſons with whom the faith is depoſited, and who they are to whom the genuine Scriptures belong. From whom, by whom, when, and to whom did *Chriſtianity* come. For when we have found out where the truth of the *Chriſtian* diſcipline and faith is, we may conclude that there and amongſt them is the true Scripture and its ſenſe, and all *Chriſtian* tradition. *c.* 21. If this then ſhould be the caſe, it is evident, that every doctrine which conſpires in the ſame faith with thoſe apoſtolic Mother-churches, is to be received for true, and for the very ſame doctrine undoubtedly, which the Churches received from the Apoſtles, the Apoſtles from *Chriſt*, and *Chriſt* from God: and conſequently every other doctrine is to be condemned as falſe, that ſavours not of the truth of theſe Churches, of the Apoſtles, and of *Chriſt*.—— *c.* 32. But if any of theſe hereſies have the confidence to put in their claim to apoſtolic ſucceſſion, and pretend to be derived from the Apoſtles, as if they were in being in the time of the Apoſtles, let them (ſay we) ſhew the origin of their Churches, let them give us a catalogue of their biſhops ſucceſſively derived down from the firſt foundation of Churches, and prove that their firſt biſhop had either for his conſecrator, or predeceſſor in his ſee, an Apoſtle, or ſome apoſtolic perſon, who conſtantly adhered to the Apoſtles. For thus it is, that the apoſtolic Churches derive their deſcent; as the Church of *Smyrna* produces her *Polycarp* placed there by S. *John*; the Church of *Rome* her *Clement* ordained by S. *Pe-*

S. *Peter*; and ſo of the other Churches, who have their biſhops to ſhew, conſtituted by the Apoſtles and propagators of the apoſtolic doctrine. — *c.* 36. Run over the apoſtolic Churches wherein the chairs of the Apoſtles are yet ſat upon; in their places, where their original letters remain, that reſound their voices, and repreſent their perſons. Is *Achaia* near you? There you have *Corinth*; if not far off from *Macedonia*, you have *Philippi* and *Theſſalonica*; if you can go into *Aſia* you have *Epheſus*; if you be nigh *Italy* you have *Rome*, whoſe authority is ready at hand for us. That happy Church, where the Apoſtles have poured out all their doctrine with their blood, where *Peter* has ſuffered like our Saviour, where *Paul* has been crowned like *John the Baptiſt*, where *John* the Apoſtle, after being plunged in burning oil without coming to any harm, was baniſhed into an iſland. —— *c.* 37. Now if matters ſtand thus ... my intent is well-grounded of ſhewing, that heretics ought not to be admitted to a Scripture-diſpute, who without Scripture we can prove to have nothing to do with it —— to whom we may well ſay: who are you? When and whence did you come? —— I am the old poſſeſſor, and the prior poſſeſſor. The firſt owners made over their title to me. —— *c.* 41. It is not eaſy to diſtinguiſh among heretics, which of them are the catechumens, and which are the faithful; but they come and hear, and pray all together, cheek by jowl; and if heathens happen to fall in with them, they caſt the holy thing to dogs, and pearls, tho'

tho' not true ones, to ſwine. The proſtitution of all diſcipline is with them the ſimplicity of the Goſpel, and our concern for diſcipline, they nick-name a running a whoring after our own inventions; they give the peace at random to all, for however they differ among themſelves, it does not trouble them, ſo they agree in running down the truth. They are all ſtrangely puft up, and all of them promiſe ſtores of knowledge, and the *Catechumens* become true *Adepti* before inſtruction. How inſolent then their women are, who take upon them to teach, to diſpute, to exerciſe, to promiſe (the gift of) cures, and perhaps baptiſe too. How raſh, how fickle, how inconſiſtent are they in their ordinations. Sometimes they dignify mere novices, ſometimes people incumbred with the affairs of the world, ſometimes apoſtates from us, that they may oblige thoſe with titles whom they cannot oblige with truth . . . To-day they have one Bp. to-morrow another; he that is a deacon to-day, to-morrow dwindles into a reader; and the preſbyter to-day is the next a layman. What ſhall I ſay of the adminiſtration of the Word among them, ſince their buſineſs lies not in converting the heathens, but in perverting our people, and their glory more in throwing down thoſe who ſtand, than in lifting up thoſe who are down, for their employment is not to repair their own breaches, but to demoliſh truth. They dig up our foundations, that they may build upon our ruins. —— And I am very much miſtaken if they are governed by any rules, even of their own making; but

every one models the doctrine he has received according to his fancy, as the firſt founder framed them to his, and to ſerve his turn: for the progreſs of hereſy takes after the faſhion of its firſt original. The *Valentinians* have the ſame right as *Valentinus*, and the *Marcionites* as *Marcion*, to innovate in religion according to their pleaſure. —— A catalogue of hereſies comes in by way of appendix to this book of *Preſcriptions*, which I take to be penned by the ſame author. In his book of *Penance*, *c.* 7. God, when he ſhut the door of baptiſmal pardon, opened another; and placed in the entrance a ſecond penance, ... *c.* 8. nor would he ever have threatned the impenitent, if he had not deſigned to pardon the penitent, *c.* 9. This penance extends its rigour even to his diet and dreſs, to lay him in ſack-cloth and aſhes, to obſcure his body with filth, to humble his ſoul with afflicting meditations, to take meat and drink (barely) for ſuſtenance; to nouriſh the fervour of prayer with frequent faſtings; to groan and weep, and cry out to the Lord his God, both night and day; to proſtrate himſelf before the prieſts of the Church, kneel down to the dear men of God, and conjure all his brethren to intercede for his pardon ... *c.* 10. but many ſhun this pious work, having more regard, as I take it, to their ſhame than their ſalvation: juſt like thoſe, who having contracted a diſtemper in the ſhameful parts of the body, keep it from the knowledge of the phyſicians, and thus periſh by an ill-timed modeſty. —— In that of *Baptiſm*, he proves its neceſſity againſt *Quintilla*,

tilla, a woman of the ſect of *Cainiſts*. *c.* 7, 8. What, ſays he, can be more miraculous than to ſee by the outward waſhing of the body in *Baptiſm*, we efface the mortal ſtain of the ſoul, and with effacing that ſtain have the puniſhment remitted . . . but we do not receive the fulneſs of the H. Ghoſt by water, but it prepares us for this reception by waſhing us from our ſins: and as S. *John* prepared the way of the Lord, ſo the Angel that preſides over *Baptiſm*, prepares the way by the remiſſion of our ſins. . . When we come out of the font we are anointed, and this unction performed on our fleſh is beneficial to our ſoul . . . after this is the impoſition of hands, with the bleſſing and invocation of the holy Spirit, who willingly deſcends into purified bodies. . . . *c.* 12. Salvation of old was by bare faith, before the paſſion and reſurrection of our Lord; but ſince faith has received acceſſions by believing in *Chriſt*'s birth, paſſion and reſurrection; it is alſo enlarged by a ſacrament, the ſealing of baptiſm, which is as it were the veſtment of faith, which of old was naked, and had no power without its law. But the law is enacted for baptiſing, and the form of it preſcribed: *Go teach the nations, waſhing them in the name of the Father, Son, and H. Ghoſt.* And this definition anſwering to the law: *unleſs a man is born of the water and the Spirit, he ſhall not enter into the kingdom of heaven*, obliges faith to the neceſſity of baptiſm: and from that time all the faithful were baptiſed. Then *Paul* upon believing was baptiſed: and this is what the Lord commanded him when he laboured under the

privation of ſight, ſaying: *Riſe and enter Damaſcus, and there ſhall be ſhewed to you what you ought to do*, that is, to be baptiſed, which alone was wanting to him. Otherwiſe he knew well enough, and believed the *Nazarene* to be the Lord, Son of God. —— *c.* 17. the right of conferring this belongs to the chief-prieſt, that is, the biſhop: then to the preſbyters and deacons, but not without the biſhop's authority, for the Church's honour and decorum, with which peace goes hand in hand. For otherwiſe the right belongs to lay-men too.—— *c.* 20. But now when men go to be baptiſed, they ought to prepare themſelves by frequent prayers, faſtings, kneelings, watchings, and alſo with the confeſſion of all the ſins of their life paſt, according to that of S. *John: They were baptiſed confeſſing their ſins.* And here we are to rejoice at our good fortune, that we do not publickly confeſs our infirmities or filthineſſes. --- His *Women's Dreſs*, is a diſſuaſive to ſuperfluous ornament, as his of *Patience* is an exhortation to that virtue; his *Lord's Prayer* is an expoſition of it, and an account of ſome practices, as the kiſs of peace, and the ſtationary faſts.

The End of the Second Age.

The

The THIRD AGE.

Of CHRIST 201 *to* 203. *Of* SEVERUS 9 *to* 11. *Of* VICTOR 10, 11. *Of* ZEPHERIN 1.

1. THE ſufferings of a bleeding Church, which the hiſtory of the two laſt ages has preſented us with, ſeem to have been only ſo many rough draughts of the cruel torments and extreme barbarity it was now to meet with from the ſovereign powers of the earth. *Rome* lately had beheld *Severus*'s triumph parti-coloured with the blood of their citizens, yet ſhewed all the exterior ſigns of joy that ſo ſolemn an occaſion required. Sacrifices were offered up in the temples for his ſafe return, and all manner of diſſolution and riot were looked upon as tokens of fidelity. The *Chriſtians* not joining with them in their ſuperſtition and debauches, were traduced as enemies to the emperor. He went againſt the *Parthians*, and left governor of the city in his abſence, *Plautian*, his ſon's father-in-law, who from a mean extract had crept up to the ſecond dignity of the empire; in which poſt he retained the meanneſs of his birth in his carriage, was ſordidly

covetous, confiſcating the citizens goods upon ſlight occaſions. He had a ſavage kind of temper, which made him gladly lay hold of theſe pretences to perſecute the faithful. They were crucified, expoſed to beaſts, had racks, wheels, gibbets, boiling cauldrons, and fiery furnaces for their portions; and galleys, dungeons, baniſhment, and the mines for their habitation. Old men could find no protection from their grey hairs, nor young infants ſecurity in the innocence of their age, nor women in the tenderneſs of their ſex. Holy virgins underwent trials worſe than death, were forced to the ſtews, and expoſed to the luſt of devils in the ſhape of men. Their conſtancy however was more exemplary than their enemies cruelty, and the patterns of a ſuffering virtue appeared the brighteſt ornaments of the *Roman* empire.

2. The perſecution did not extend to our *Britain*, but yet it ſhared in the common affliction by the death of king *Lucius*, whoſe zeal for propagating the Goſpel, and life well-ſpent, according to the unſullied maxims derived from thence, juſtly give him a place in our martyrologe the 3d of *December*. He was interred at the place where now the city of *Gloceſter* ſtands, highly regretted by his ſubjects, particularly by his *Chriſtian* ones, and that ſo much the more, becauſe he left no iſſue to reign over and protect them; but their deep concern was ſoon alleviated by the glad tidings that the zeal for religion had ſhined upon *Caledonia*, the northern part of our iſle, and enlightened the king's underſtanding with its ſublimeſt myſteries.

ſteries. This was *Donald* I. who * ſent ſuch a deputation to S. *Victor*, as *Lucius* had done to his predeceſſor *Eleutherius* for miſſionaries, whoſe apoſtolical labours were crowned with that ſucceſs, as in three years time to ſubject moſt of the kingdom in obedience to faith. S. *Victor* did not live to behold this happy change, for he was called to the ſtate of conſummate bliſs by martyrdom, after having governed the Church, which he had adorned with his writings, 10 years. *Zepherin* a *Roman* ſucceeded.

3. And now the perſecution raged with more authority, for the emperor having ſucceſsfully concluded a war with the *Parthians*, began one with the *Chriſtians*, publiſhing a ſolemn edict againſt them. It was ſo violent, and caſt ſuch a dread upon the ſpirits of the faithful, that they thought *Antichriſt* was going to reveal himſelf. Moſt of the provinces of the empire had their martyrs immediately upon the publiſhing this edict, but *Alexandria* was renowned above the reſt; for thither the perſons of a diſtinguiſhed character were brought, from all the parts of *Egypt* and *Thebais*, to ſuffer for the name of *J. C.* *Leonides*, the father of the celebrated *Origen*, was one of theſe. His ſon, who was then only 17 years of age, had a violent deſire to be companion of his martyrdom. A thouſand conjurations, all the perſuaſive language of tears, and tenderneſs of a mother's name, could not overcome this pious raſhneſs in him. A project notwithſtanding did the buſineſs; for his mother taking away his cloaths by night, he thought modeſty obliged him not to ſtir

abroad. In this condition he found means to ſend a letter to his father, wherein he exhorts him to have a particular care that no conſideration for his wife and children change that generous conſtancy which had hitherto appeared in him. In effect he was put to death, had his eſtate confiſcated, and his wife and 7 children, of which *Origen* was the eldeſt, expoſed to the wide world.

4. As for *Origen*, a lady at *Alexandria*, of a conſiderable fortune, took him into her family. Before this ſhe had entertained one *Paul* of *Antioch*, a famous *Heretic*, whom ſhe had adopted for her ſon. He preached in her houſe; and being a perſon of great eloquence, had for his auditory not only *Heretics*, but many of the *Catholics* themſelves. Now it was evidently for *Origen*'s intereſt to make his court to him and frequent his meetings; but the pious youth had a regard to the canons of the Church; and tho' an hard neceſſity compelled him unwillingly to converſe with him, yet he could be brought upon no terms to hear his ſermons, or communicate with him in his prayers. He made no long ſtay with this lady; for having perfected himſelf in the ſtudies of humanity, he gained his living by teaching a grammar-ſchool.

Of CHRIST 203 *to* 208. *Of* SEVERUS 11 *to* 15. *Of* ZEPHERIN 2 *to* 7.

1. FROM thence he was advanced to be maſter of the ſchool of morality, the fright of the perſecution having drove away S. *Clement* and all the teachers of note. This was, indeed, a great poſt for one of his years; but the ripeneſs of his knowledge qualified him for it, and made amends for the greenneſs of his youth. In this ſtation he was very ſerviceable to the Church, inſtructing and fortifying its members in the faith, and bringing over the infidels to the knowledge of *J. C.* He refuſed no labours to aſſiſt his brethren, and God manifeſted his approbation of them by erecting his ſchool into a ſchool of martyrdom. *Plutarch* was the firſt of his diſciples, and the firſt of his martyrs; *Origen* attended him in his way to execution, and, had not providence viſibly preſerved him, he had been torn in pieces by the rabble. The ſecond was *Serenus*, a *Catechumen*, who was baptiſed in his blood, by the *H. Ghoſt*, and the fire into which he was caſt: the third was *Heraclides*, another *Catechumen:* the fourth *Heron*, one newly baptiſed: and both theſe were ſentenced to loſe their heads; as another *Serenus* the fifth was, after having firſt undergon many torments. His ſchool had female martyrs as well as male; among theſe were *Herbais* a *Catechumen*, who was burned for her faith, and *Potamiana*.

2. *Pota-*

2. *Potamiana*'s ſoul and body were enriched with ſuch tranſcendent beauties, as might juſtly give her the title of the miracle of grace, as well as the pride of nature. Now this double perfection was the cauſe of her ſtruggling in a thouſand conflicts, to reſiſt the violences of an irregular love, and her undergoing as many torments from the hatred of the world. She had a maſter, abandoned to the pleaſures of the fleſh, who employed all the artifices and ſtratagems of flattery and courtſhip to corrupt her. This method not taking effect, he accuſed her to *Aquila*, governor of *Alexandria*, of *Chriſtianiſm*; promiſing him withal a conſiderable ſum of money, if he brought her over to his deſires, or put her to death. If you find her tractable, ſays he, ſend her me back, but if ſhe perſiſts in her wonted rigour, give her up to the executioner's hands, and let him ſhew no more pity to her, than ſhe to me. Accordingly *Potamiana* was brought before the governor's tribunal, ſet out with all the dreadful inſtruments of death. The horror of this ſpectacle, and the puniſhments they inflicted on the holy virgin, being unable to work upon her chaſtity, or conſtancy, ſhe was at long run condemned to be ſteeped in a cauldron of pitch, with a ſlow fire about it. This ſentence was executed with the utmoſt rigour, inſomuch that ſhe remained three long hours in this tormenting condition, and then, with her mother *Marcella*, the companion of her martyrdom, went to eternal reſt. One *Baſilides*, a ſoldier, who had conducted *Potamiana* to the place of execution with a great

great deal of civility, and drove away the people who with immodeſt raillery inſulted over her calamity, was honoured with a viſit from her the third night after her martyrdom. She put a crown upon his head, aſſuring him that God had heard her prayers, and would ſoon give him his reward in heaven. It happned as ſhe told him a few days after; for his companions preſſing him to ſwear upon ſome occaſion, he boldly anſwered, he could not do it, as being a *Chriſtian.* Then he recounted the viſion which had produced this happy change: at firſt they thought him mad; but ſuffering death courageouſly for *J. C.* he ſhewed that he was acted by the motions of a true and admirable wiſdom. S. *Potamiana* converted ſeveral others by appearing to them in dreams, and *Origen* in B. 1. againſt *Celſus*, gives many inſtances of perſons that were ſuddenly converted by viſions both waking and ſleeping, who have gladly ſuffered death for that doctrine they had before in deteſtation.

3. At *Carthage*, SS. *Celerina*, *Laurentius*, and *Ignatius*, ſuffered martyrdom. SS. *Caſta* and *Emilia* yielded at firſt to the violence of torments, but when hell began to triumph, they renewed their combat and died victorious. S. *Guddenis*, after having undergon the horſe-rack, and had her fleſh torn off with iron pincers, paſſed from one torment to another, and ſo to eternal glory. *Carthage* was the ſeat of theſe martyrdoms, and of thoſe of SS. *Felicitas*, *Perpetua*, and their companions, whoſe names are celebrated by the great S. *Auſtin*'s pen in three ſermons,

ſermons, from whence we have taken the greateſt part of the following hiſtory.

4. *Revocatus*, *Saturninus*, *Secondolus*, *Felicitas*, and *Vivia Perpetua*, were ſeized upon for their faith. *Saturus* their inſtructer came to aſſiſt theſe holy priſoners, and, after having baptiſed them all, was with them caſt into a cloſe dark dungeon. *Felicitas* was a ſlave, *Perpetua* a woman of quality; they were both young brides; *Felicitas* was then gone ſeven months of her time, and *Perpetua* had a young child at her breaſt. *Perpetua* was but 22 years old when ſhe was confined, and beheld in a viſion a gold ladder that reached up to the ſkies, but edged with daggers and knives on each ſide, and extremely narrow; beſides this, at the foot of it a frightful dragon of a prodigious ſize that threatned to devour all thoſe who ſhould venture upon it. However *Saturus* climbed it up, and *Perpetua* followed. Soon after they were brought before the judge, condemned to death and ſent back to priſon, where *Perpetua* had another viſion; for being ſurpriſed to hear herſelf mention on a ſudden the name of her brother *Dinocrates*, who died at ſeven years old, and calling at the ſame time to mind his unhappy engagement after baptiſm in the *Pagan* ſacrifices, ſhe underſtood that tho' even thoſe tender years could not exempt him from the total guilt of ſo heinous an action, yet that they rendered the fault more pardonable, and would therefore defraud him no longer of the benefit of her prayers. He came to her the night following in a lamentable poſture, and ſome days after

after appeared to her in a very different manner, giving her to underſtand that her inceſſant tears were ſo many refreſhing drops, and that the offering of her daily prayers was heard at laſt. *Saturus* had a viſion too, the relation of which joined with the converſion of *Pudens* one of the jaylors, and the pleaſing proſpect of their approaching martyrdom, gave them a joy in common, which nothing allayed ſo much as their concern for *Felicitas*. A big-bellied woman, according to the laws, could not be put to death; this made her afraid that her companions ſhould outſtrip her in this holy race; but the ſaints prayers advanced the time, and in the 8th month ſhe was brought to-bed. The pangs and throws of child-birth made her break out into violent ſhrieks and cries: this was the effect of nature; but when ſhe came to ſuffer martyrdom, grace made her almoſt inſenſible to pain. *Secondolus* dying in priſon prevented the executioner's ſtroke. If grief could have done the buſineſs, *Perpetua* muſt have had the ſame fate; for her father, who was an obſtinate idolater, attacked her faith in all the different ſhapes and forms imaginable. His firſt meeting was with ſuch fury, that he would have torn her eyes out, but at laſt, after kicking and beating her, he flung out of the priſon in a great ſtorm. It was ſome days before he returned back, and then he appeared with all the marks of deſpair and confuſion writ upon his face, he threw himſelf at her feet, kiſſed her hands, and with eyes brimful of tears blubbered out his ſorrows like a child, ſaying; take ſome compaſſion,

paſſion, my deareſt child, upon a father, if I ſtill deſerve that name, and do not by this act abandon the grey hairs of him, who gave you life, to the contempt and inſults of the world; let the tender cries of your ſucking babe touch your breaſt with pity; let a mother's and a brother's tears ſoften that inflexible obſtinacy, that miſtaken piety which has abuſed you. Theſe words ſtruck her to the very heart, and the often repeated ſcenes of a parent's ſorrows were infinitely more afflicting than all the cruelty of the judge, than all the barbarity of the executioners. God was pleaſed at laſt to deliver her up to them with the reſt of the priſoners, to free her from this fiery trial, this fierce eſſay of a ſuffering father. *Revocatus* and *Saturninus* were worried by wild beaſts, and *Saturus* died by the teeth of a leopard. *Perpetua* and *Felicitas* were expoſed naked on the amphitheatre to the eyes of the people. The condition of the one, who but two days before had been brought to bed, and the delicacy of the other's complexion made the judge out of pure ſhame allow them to be dreſt at laſt. They were baited by wild cows, and this kind of puniſhment they bore with that unconcern as aſtoniſhed all the beholders. This baiting left them half-dead, and the ſword made an end of them. Their names are inſcribed in the canon of the maſs, and their feaſt is celebrated annually in ſo ſolemn a manner, that (to uſe S. *Auſtin*'s expreſſion) devotion draws perſons now in a greater number to their ſhrines, than curioſity did formerly

formerly to behold their ſufferings on the amphitheatre.

5. The perſecution raged with the ſame or greater fury at *Lyons*, than at *Carthage* or *Alexandria*. S. *Ireneus* all this while was not wanting by his exhortations to work up his flock to a contempt of pains, and make them baniſh all ignoble fears, where religion and a good conſcience were at ſtake. This holy Bp. was put to death with moſt of the *Chriſtians* of the city, having a ſenſible ſatisfaction to ſee thoſe whom he had trained up in the exerciſe of virtue become partakers of his martyrdom. Beſides ſeveral letters, and treatiſes on occaſional ſubjects, he writ 5 books *againſt Hereſies*, of which S. *Epiphanius* has preſerved ſome chapters in the original *Greek*, and for the reſt we have them only in the *Latin* tranſlation. In his firſt book he gives us a long catalogue of hereſies. In his ſecond he confutes them from the Scripture, and from the miracles performed in the Church of caſting out devils, reſtoring the lame the deaf and the blind to their limbs and ſenſes, and by the faſts and prayers of all the faithful, making the ſoul of a dead perſon return to life: which miracles the heretics were ſo far from doing, that they did not allow the poſſibility of them. In his third, from tradition had from the Apoſtles and their ſucceſſors: but, ſays he, becauſe to number up the ſucceſſion of all Churches, would run this book out to too great a length, we content ourſelves with marking the tradition of the greateſt and moſt ancient Church, a Church known to all the world, founded

founded and eſtabliſhed at *Rome*, by the moſt glorious Apoſtles *Peter* and *Paul*. With this tradition coming down from the Apoſtles . . . by a ſucceſſion of biſhops to us, we confound all thoſe who any ways aſſemble together otherwiſe than is fitting, whether out of wicked ſelf-love, vain-glory, blindneſs or malice. For it is neceſſary that all Churches, that is, the faithful every-where, ſhould have recourſe to this Church by reaſon of its more powerful principality, in which the tradition of the Apoſtles is preſerved. —— Truth is not to be ſought from others, which you may have eaſily from the Church. For the Apoſtles have laid up there, as in a rich depoſitory, all things relating to truth, ſo that every one who is deſirous may have from thence the drink of life. For ſhe is the entrance to life; but all the reſt are thieves and robbers, and therefore we ought to avoid them, and purſue with the utmoſt love and care the doctrines of the Church, and there learn the tradition of truth. For if the diſpute was only about ſome little queſtion, ought we not to have recourſe to the moſt ancient Churches, in which the Apoſtles were converſant, and to be informed from them of what is certain and evident. And what if the Apoſtles had left us no Scriptures, ought we not to follow the rule of tradition, which they left them to whom they entruſted their Churches? This is what ſeveral barbarous nations obſerve, who believe in *Chriſt* without paper or ink, having ſalvation written in their hearts by the H. Ghoſt, and faithfully preſerving the ancient tradition.—

In

In his fourth book he purſues the ſame ſubject, and anſwers objections: ſpeaking *c.* 34. of heretics, who deny the incorruptible reſurrection of the body, he ſays: How can they be aſſured that the euchariſtical bread is the body of their Lord, and the chalice his blood, if they do not acknowledge him to be the Son of the world's Creator? and how can they ſay, that the fleſh which is fed by the body and blood of our Lord, remains in corruption? Let them therefore change their opinion, or no longer make their oblations. In the fifth, he explicates the myſteries of the Church, the fall of man, the conſequence of it, the incarnation, reſurrection, *&c.* As ſhe (*Eve*) ſays the ſaint, *c.* 19. was ſeduced to leave God; ſo ſhe (the B. Lady) was perſuaded to obey God, that thus the Virgin *Mary* might become the advocate of the virgin *Eve*; and as the bonds of death were put on mankind by a virgin, ſo by a virgin they might be looſened. Of his other works ſee note. *

6. *Plautian*'s death gave ſome reſpite to the *Chriſtians*. He was the emperor's boſom friend, and his daughter the wife of the heir apparent of the univerſal monarchy, with whom he had given a dowry ſufficient for fifty queens. He grew at length formidable to the emperor himſelf, who took him off, the 22d of *January*, for a conſpiracy againſt him, or at leaſt under that pretext. His ſtatues were thrown down, his name rendred infamous, and his ſon and daughter baniſhed to the iſle of *Lipara*, where lingring out a miſerable life they were at laſt put to death by *Caracalla*, *Plautian*'s ſon-in-law.

7. This ſummer the *Secular Games* were celebrated for the eighth time ſince the foundation of *Rome*. *Tertullian* upon this puts out in *Greek* and *Latin* his book *Of Shews*, or *Spectacles*, wherein he admoniſhes the faithful to avoid the concupiſcence of the eyes, and keep at a diſtance from the play-houſe, where idolatry, lewdneſs and prophaneneſs meet with applauſe; where the devil erects a throne in the ſpectators hearts, and too often poſſeſſes their bodies, as he ſhews by ſome terrible inſtances. *Minucius Felix*, *Athenagoras*, *&c.* have handled the ſame ſubject; and S. *Cyril* ſays, the *Chriſtians* ſolemnly in their baptiſm renounce theſe ſights under the name of the pomps and vanities of the world. Our modern pieces of the theatre have but too great a tincture of the lewdneſs of the ancient ones; and the ſtage abounds with ſuch a deal of rubbiſh at preſent, that there is no venturing one's conſcience to their repreſentations, unleſs ſome qualified judge ſtand firſt a bail for their innocence. *

8. *Origen* to ſhelter his from the *Gentiles*, who caſt aſperſions upon him and thoſe of the fair ſex who frequented his ſchool; and underſtanding thoſe words of the Goſpel, *Matth.* 19. *v.* 12. ſomewhat too literally, made himſelf an eunuch. *Demetrius* Bp. of *Alexandria* could not but admire the zeal of this action, tho' unwarrantable in itſelf, as *Origen* acknowledged at riper years. It was not yet made a canonical impediment, and *Demetrius* encouraged him to go on with his ſchool, ſeeming to deſign him for orders,

orders, unruly paſſions having not as yet warped this prelate's judgment to an ill opinion of him.

9. S. *Zepherin*, who during *Plautian*'s violent proceedings lay hid, preferring the good of his flock to his deſire of martyrdom, now appeared abroad, publicly exerciſing his functions. *Natalis* an illuſtrious confeſſor was borne away with avarice and vanity to accept a monthly penſion of 150 ſilver *Denarii* (*i. e.* about 5 *l.*) and a biſhoprick among the followers of *Theodotus*. God warned him of his error in many dreams, but putting off his repentance from time to time, he was ſeverely ſcourged by angels. This correction brought him to himſelf, he came early next morning to *Zepherin*, threw himſelf at his, the clergies and the laities feet, and in ſackcloth and aſhes, with a flood of tears, humbly begged pardon for his crime. He had ſome difficulty of obtaining it at firſt, but upon conſideration of his former ſufferings for *Chriſt*, it was thought fit at laſt to relax the ſeverity of eccleſiaſtical diſcipline in his favour.

10. The Church like a tender mother uſed the ſame indulgence towards other offenders, admitting adulterers and homicides themſelves to public penance. Now this mildneſs ſuited by no means with *Tertullian*'s auſtere temper. He ſaw that the *Procliſt Montaniſts* kept a ſtricter hand over delinquents; that they had frequent faſtings, a rigid continence, and a deſire of martyrdom, which they thought unlawful to ſhun let the occaſion be ever ſo preſſing. Theſe outward appearances of piety made him revolt from the Church, * of which he had been ſo

zealous a champion. The judgments of God are wonderful, and we cannot but tremble at the dreadful fall of this great man, who had furniſhed his underſtanding with all the ornaments and advantages of human learning; was ignorant of nothing that the ſeveral ſects of philoſophers held, underſtood the civil law, hiſtory, and the riſe and progreſs of the *Heathen* divinity. Beſides this, after his converſion from *Paganiſm*, his life was regular, and his perfection appeared ſuch as if he had got the better entirely of human frailty. And yet this learned pious perſon ſunk into the errors of *Montanus*, and then, having once left the Church, changed again, and was led about from ſect to ſect by every blaſt of wind.

11. After his fall he writ ſeveral treatiſes, wherein rich pearls are ſcattered up and down amidſt the rubbiſh. Of theſe and thoſe works which we cannot with any certainty determine whether they were penned before or after he left the Church, I ſhall extract ſome paſſages.— In his 2*d B. c.* 6. *againſt Marcion*, he maintains the freedom of indifference and election in man's will, not only in the ſtate of integrity, but alſo in that of corruption. —— *c.* 21. and 22. he anſwers *Marcion* as to the contradictions he pretends to draw from the three firſt commandments: for example, that God forbids work on the Sabbath-day, and yet commands the ark to be carried about that day; that he prohibits the making of images, and yet orders the making the images of the golden *Seraphin* and *Cherubin*, and the brazen ſerpent; to the firſt he

he anſwers, that only common works, and not thoſe of peculiar piety are forbidden on the Sabbath-day, and that the bare making of images is not diſallowed of, but inaſmuch as it tends to idolatry: God, ſays he, *c.* 22. forbidding the likeneſs of all things in heaven, on earth, and in the waters, he ſhews the reaſons of this were to repreſs the ſubſtance of idolatry, for he adds, *you ſhall not adore them, nor ſerve them.* Now the effigies of the brazen ſerpent, afterwards inſtituted by *Moſes*, did not belong to idolatry, but to cure thoſe who were infeſted by ſerpents . . . So the golden *Cherubs* and *Seraphs* . . . having very different reaſons from that of idolatry, on which account a likeneſs is prohibited, does not ſeem to go againſt the law of prohibiting likeneſſes, ſince not found in that ſtate of likeneſs, for which it was prohibited.— *B.* 4. *c.* 34. *Marcion* objecting how *Moſes* gave a ticket of divorce, and yet *Chriſt* forbid divorces, he anſwers: I tell you *Chriſt* made a conditional prohibition of divorcing: if any one ſhould diſmiſs his wife, ſo as to marry again, who diſmiſſes his wife, ſays he, and marries another, has committed adultery, and he who marries the woman diſmiſſed by her huſband is alſo an adulterer: for the ſame reaſon, ſure enough, that it is not lawful to diſmiſs one's wife to marry another: for he, who thus unlawfully marries an undiſmiſſed for a diſmiſſed Woman is an adulterer. For that matrimony remains, that is not diſſolved aright. —— In his B. of *Modeſty*, he falls foul upon the Catholics for admitting to penance adulterers after baptiſm

(he might have added homicides and idolaters, tho' he ſeems to take it for granted that they were excepted) I hear, ſays he, *c.* 1. an edict is put forth, and that moreover a peremptory one, to wit, the chief Pontiff, the Bp. of Bps. ſays: I forgive the ſins of adultery and fornication to thoſe who have performed their penance. *c.* 7. he propoſes the Catholics objections thus: you may begin with parables, where one may behold the loſt ſheep the Lord ſought after and carried on his ſhoulders; and you may ſhew the very pictures of it upon the chalices; but how can we know, that this loſt ſheep ſtands for a *Heathen* or a *Chriſtian* ſinner. — In his *Monogamy*, *c.* 10. he rejects ſecond marriages, allowed by the Church; tell me, ſiſter, ſays he, have you ſent your deceaſed huſband before you in peace, or at variance? If this laſt, ſhe is ſo much the more bound to him, with whom ſhe has a cauſe to try before God.... If in peace? ſhe muſt therefore perſevere in it with him, whom ſhe cannot now repudiate, nor marry again, tho' once ſhe could. She prays for his ſoul, and begs refreſhment for him and his company in the laſt reſurrection, and makes annual oblations for his repoſe. — In his *Teſtimony of the Soul*, *c.* 3. of *Patience*, *c.* 5. he aſſerts original ſin, the doctrine of the Trinity, *againſt the Jews*, *c.* 3. *againſt Marcion*, *B.* 1. *c.* 12. *B.* 2. *c.* 6. and throughout his whole works he eſtabliſhes man's merit, according to the ſtrict laws of juſtice.—His book, addreſſed to *Scapula* the proconſul of *Africa*, is a kind of exhortation to him to put an end to the perſecution,

cution, which advice, he declares, the *Chriſtians* give not for their own, but their perſecutors ſakes. God, ſays he, forbid we ſhould reſent thoſe ſufferings we wiſh for, or project any vengeance which we expect from God. Then he remarks ſome inſtances of this vengeance, as what hapned under the preſident *Hilarian*, when upon taking away the *Areæ* that were the *Chriſtian* burial-places, the heathens *Areæ* for corn were equivalently taken away, for they had no harveſts to thraſh out; then that there were violent rains, impetuous floods, and unuſual thunders; that dreadful fires appeared at night upon the walls of *Carthage*, and that the ſun at *Utica* was eclipſed contrary to the rules of aſtronomy; that *Saturninus*, who firſt in *Africa* drew the perſecuting ſword, loſt his eyes; that *Herminian*, governor of *Cappadocia*, enraged at his wife's converſion, treated inhumanly the *Chriſtians*, and for his puniſhment, he, and he alone, in the palace was ſeized by the plague, and being eat up with worms alive, cried out: let no one know this, that the *Chriſtians* may not rejoice. Then he brings down the examples of other governors, who treated the *Chriſtians* in a more gentle manner, as *Capella*, *Cincius*, *Candidus*, *Aſper*, *Pudens*, *&c.* for the truth of which he appeals to *Scapula*'s officers, as alſo for the benefits they had received at the *Chriſtians* hands. That the ſecretary of one of them was delivered from a devil, who had thrown him down a precipice; that a relation of another's, a child of a third's, with a great number of perſons of quality, not to mention others, were

freed from the devil and their diſtempers. —— I ſhall now ſpeak of *Tertullian*'s writings in general, which took in the whole compaſs of human learning, with a vaſt profuſion of wit, and a plentiful vein of the ſharpeſt ſatire; but they had here and there, eſpecially his latter works, more of glitter in them than ſolidity. His ſtile is uncouth, rugged, and difficult to underſtand; to come at his ſenſe, one muſt work as in the golden mines of *Potoſi*, where if one dig deep enough one ſhall be ſure to find enough of valuable ore to make a full amends for one's labour. *Balzac* compares it to the black light mentioned by one of the ancient poets, and to the beſt wrought and ſmootheſt ebony, as alſo to iron, but ſuch iron, that from thence the moſt excellent weapons for *Chriſtianity* have been forged, weapons that have routed the *Valentinians*, and ſtuck *Marcion* to the very heart.

12. *Tertullian*'s loſs was in ſome meaſure made up by the converſion of *Cecilius* the rhetorician, who by his country, name and profeſſion, is thought to be S. *Cyprian*'s maſter. *Minucius Felix*, an eminent pleader then at *Rome*, who had abandoned the errors of paganiſm, writ the account of it in an excellent dialogue, wherein he introduces two of his friends, *viz. Octavius* a *Chriſtian*, *Cecilius* a pagan, and himſelf diſcourſing together, and begins with *Octavius*'s character. Him I extremely loved, ſays *Minucius*, and he again burned with ſuch an equal fire, that both in our diverſions and buſineſs, our minds continually played in conſort to one another, inſomuch, that you would imagine there

there was but one ſoul between us. For he alone was the confident in my amours, he alone my companion in my errors, and, after break of day when from the abyſs of darkneſs I had emerged into the light of truth and wiſdom, he not only bore me company, but to his greater glory ran before me. This *Octavius* therefore having ſome buſineſs, and a great deſire to ſee me, came to *Rome*, notwithſtanding the ſtrong endearments of his wife and his little prattling children. After ſome days we took a walk out of town to *Oſtia*, and *Cecilius* made a third, who hapning after the faſhionable ſuperſtition of the times to kiſs his hand in honour of *Serapis*'s ſtatue which he beheld on the ſhore, it occaſioned a diſpute of religion betwixt him and *Octavius*, of which I was choſe the arbitrator. *Cecilius* began his charge, firſt with haranguing upon the uncertainty of all things, even of providence; and warmly declaiming againſt the raſhneſs of a pack of beggarly half-witted *Chriſtians*, that preſumed to be wiſer than the philoſophers, who had perfectly jaded themſelves in the purſuit of truth; admoniſhing them to keep in the old track of their anceſtors, whoſe worſhip of the gods had eſtabliſhed and raiſed the *Roman* empire to its preſent grandeur, and hearken to the voice of oracles and auguries, never neglected with impunity; then attacks them for worſhipping a crucified malefactor, the croſs, an aſs's head, and ſomething yet more ſhameful; for their infant-murder, inceſt, *&c.* which he thinks abundantly proved upon them from their doing things huggermugger in the dark, ſince every deed not bluſh-

bluſhful courts the light; and laſtly, with a malicious wit ridicules their miſeries, and makes a jeſt of the reſurrection. *Octavius*, *c.* 16. replying, takes notice of *Cecilius*'s ſlippery manner of arguing, that one time he is ſuperſtitiouſly for the gods, and then again for denying their very being, as if he deſigned only to dodge about in ambiguities, for fear of being laid hold on with an anſwer; but this, ſays he, I will not charge upon him, as being conſcious of the frankneſs and ingenuity of his temper; but it fares with him, as with a bewildered traveller, who coming to ſeveral roads ſtands in ſuſpenſe, not daring to chuſe any, and yet unable to follow all. *Octavius* having thus premiſed, *c.* 17, 18. demonſtrates a God and providence, from the admirable frame of the univerſe, and the perfect ſtructure of a human body, and proves the Unity of God from reaſon, from the voice of nature in the people, who lift their hands to heaven, and cry out to the great God, the true God, *&c.* and *c.* 19. from the concurrent teſtimony of the moſt celebrated philoſophers of all ages: in the five following chapters, he expoſes the villainous impertinence of the Pagans fables and rites of worſhip, their devoted obſcenities and ſolemn luſts, which are religiouſly ſet afoot, merely to authoriſe the votaries of the gods in wickedneſs: then taxes the poets for inſtilling, by the magic harmony of verſe, theſe horrid abſurdities into the minds of unguarded youth, who being thus early tainted, take a ſtronger impreſſion with years, and carry on the fatal deluſion to the laſt: he praiſes *Euhemerus* the *Stoic*, for tracing

tracing the births and ſepulchres of the eldeſt gods, who may as well be born now as heretofore, unleſs *Jupiter* be grown too old, and it ceaſes with *Juno* to be after the manner of goddeſſes; that as to the adopted gods, no one believes them, as may be plainly ſeen in the emperors, who tremble to put off the man, tho' deformed by ſickneſs and age, notwithſtanding their pretended ſecurity of being immediately tranſlated to bliſs, and becoming gods. *c.* 25. he ſhews, that neither the foundation, nor the preſent grandeur of the *Roman* empire was laid in religion, but in parricide, rapes, and villainy; that their gods were the ſame with the nations they conquered, and not better ſerved; that their Veſtal virgins are neither chaſter, nor the prieſts more holy; for there have been more Veſtals puniſhed for their uncleanneſs than celebrated for innocence, and ſuch as eſcaped were not perhaps leſs guilty, but more lucky than the ſufferers; and that more luſt has been concerted at their altars, and actually fulfilled in the cells of the *Sacriſtans*, than in the public ſtews. *c.* 26. that their auguries and omens were more proſperouſly omitted than obſerved: that *Regulus* was taken priſoner, notwithſtanding his good auguries; and tho' *Paulus*'s pullets fed very heartily, yet he was ſwinged off at *Cannæ*, and ſlain with the reſt of the *Roman* army; that *Caius Ceſar*, when the *Auſpices* were againſt his ſailing into *Africa* before winter, ſailed in contempt of them, and found the better voyage and the eaſier victory for ſo doing; that their oracles were generally falſe, always ambiguous,

guous, and that they would have had bad luck indeed, if after ſo many lies and random ſhots, they ſhould never happen to hit right, eſpecially having the devils for their aſſiſtants, who often luckily conjecture, and ſometimes by efficacy of their enchantments and jugglings, impoſe upon their adorers, and make them ſee things which are not, and not ſee things which are. *c.* 27. that their gods are forced to confeſs all their pranks themſelves as often as we rack them into confeſſion, and force them out of the bodies they poſſeſs by ſuch tormenting ſpeeches as they cannot bear. For *Saturn*, *Serapis*, *Jupiter*, *&c.* not being able to endure the pain, when we adjure them by the one true God, proclaim their nature, fall into horrid ſhiverings, and either ſpring immediately out of the bodies, or vaniſh by degrees according to the faith of the patient, or the grace of the phyſician. *c.* 28, 29, 30, 31. he lays open their injuſtice in accuſing *Chriſtians* of inceſt, murder, *&c.* without ever examining into the truth of theſe articles; a practice he owns himſelf to have been guilty of when a heathen. As to inceſt, he ſhews how inconſiſtent that is with the manners of *Chriſtians*, who cannot without a bluſh even hear the filthy ſtories the heathens father upon them: but that ſuch is the *Heathens* unhappineſs, that they fall into this ſin without knowing it; for while they are thus profuſe of their luſts, and ſow children about in every place, and expoſe thoſe born at home to the mercy of ſtrangers; it is ten to one, but in their travels they fall foul upon their relations, and lie with their own children;

children: with the reſt on this article as in *Tertullian*, *p.* 305. That *Chriſtians* are ſo far from murder, that it is not allowed them to be preſent at ſpectacles of blood, nor even taſte it in their food. But the *Heathens* are juſtly ſuſpected of this, who expoſe their infants, ſtrangle them, or procure abortions, and thus ſmother the hopeful beginnings and promiſes of man in the mother's womb, *&c.* that the *Chriſtians* never had the head of an aſs, a criminal, or croſs for their god: that the worſhipping the head of an aſs was a ſenſeleſs ſtory without any grounds; but that the heathens have aſſes in the ſtalls with their goddeſs *Epona*, dreſſed up and venerated with *Iſis* in divine apparel. *c.* 32. that the *Chriſtians* had not thoſe temples and ſtately edifices as the heathens; but that they themſelves were his particular temples, as the general one was the univerſe. *c.* 33. that the *Jews* miſeries are no argument they did not worſhip the true God, for this only belongs to their after-ſtate, when by their diſobedience to God, they drew down curſes upon themſelves in place of the miraculous train of unhoped for ſucceſſes they were heretofore encompaſſed with: that as to the reſurrection the heathens taught it in part, nor is it to be looked upon as ſuch a wonder to thoſe who contemplate the creation, ſince it is as eaſy to raiſe men from the dead, as at firſt to raiſe them from nothing; that all nature is at work to comfort us with images of the reſurrection. The ſun ſets and riſes again; the ſtars glide away and return; the flowers die and revive; the trees put forth afreſh, after the decays

of

of age; and... juſt ſo our bodies lie in the grave till the ſeaſon of the reſurrection, till the ſpring of human bodies; that therefore the heathens are only againſt this doctrine, becauſe they had rather be nothing than raiſed again only to torment: that they take advantage from the preſent impunity in this life to conclude againſt any after-reckoning in the next; but vengeance will be heavier the ſlower it comes. *c.* 34. and inflict torments infinite in degrees and duration; that the heathens are only afraid of the overt-act of ſin, and the conſciouſneſs of others to it; but the *Chriſtians* prohibit the bare thoughts, and ſtand in awe of nothing but their own conſciences. *c.* 35. that fate was a poor excuſe, the mind of man being certainly free, and his actions in his own power; but of fate he would diſcourſe more another time; that the *Heathens*, who want in the midſt of plenty, are truly poor; but the *Chriſtians* are rich, who poſſeſs all they deſire, and are glad to be ſtript of the incumbrance of riches, that they may run the lighter to the race ſet before them; that their afflictions keep their virtue upon the ſtretch, and by theſe God proves the will of man, as gold by the fire, to the laſt extremity, even unto death, well knowing that nothing can be loſt to him. *c.* 36. How fair a ſpectacle in the ſight of God, is a *Chriſtian* entring the liſts with affliction, and with a noble firmneſs combating menaces, racks and tortures? when with a diſdainful ſmile he marches to execution through the clamours of the people, and inſults the horrors of the executioner? when he bravely

ly maintains his liberty againſt kings and princes, and ſubmits to God alone, whoſe ſervant he is: when like a conqueror he triumphs over the judge that condemns him? For he certainly is victorious, who obtains what he fights for. What ſoldier will not dare dangers under the eye of his general? For no one receives the reward till he has given a proof of his behaviour; and yet the general can give no more than he can. He may crown the ſoldiery with honours, but with length of days he cannot: but a ſoldier of God is neither abandoned in miſery, nor loſt in death: and thus tho' a *Chriſtian* may ſeem to be miſerable, yet in reality he can never be ſo. Some ſufferers you yourſelves exalt to the ſkies, ſuch as *Mucius Scevola*, who having miſſed of his aim in killing a king, voluntarily burnt the miſtaking hand, and ſo ſaved his life by his hardineſs. And how many perſons amongſt us, who have ſuffered not only their hand, but their whole body to be burnt without complaining, when their deliverance was in their own power? But why do I go about to compare our men with your *Mucius*, or *Aquilius*, or *Regulus*, when our very children, our ſons and our daughters, by an inſpired patience, make a mere jeſt of your gibbets, and racks, and wild beaſts, and all your other ſcare-crows of cruelty. And is not this enough to convince you, O wretches, that nothing but the ſtrongeſt reaſons could perſuade men to ſuffer at this rate, and nothing leſs than Almighty Power ſupport them in their ſufferings? I cannot tell why you ſhould not think thus of *Chriſtians*, unleſs it be, that you

are

are miſled by ſeeing ſuch as know not God flow in riches, and loaded with honours and power. Alas! poor wretches! they are lifted the higher, to make their fall the heavier: they are fatted, but like beaſts for ſlaughter, and crowned like victims for ſacrifice. *c.* 37. whereas *Chriſtians* live above the very ſpeculations of philoſophers. *c.* 38, 39, 40. he recounts *Cecilius*'s converſion, for *Octavius* had no ſooner finiſhed his diſcourſe, but *Cecilius*, like *Saul* in the *Acts*, was ſtruck down by the brightneſs of heavenly truth; and ſuch was his tranſport upon his conviction, that he would not ſtay, ſays *Minucius*, for my determination, but pronounced it thus himſelf: We are both conquerors; for as *Octavius* triumphs over *Cecilius*, ſo I triumph over error, and publicly acknowledge the *Chriſtian* religion. After this a time was allotted for his farther inſtruction in the myſteries of *Chriſtianity*, and we all three went away with joy and ſatisfaction. This Dialogue, which is upon the ſame ſubject with *Tertullian*'s Apology, expreſſes often his thoughts, but in a different manner; for *Minucius*'s ſtile has nothing of rugged in it, but flows with all the delicacies of an eaſy eloquence, bearing pure gold along even upon its very ſurface. If we grant *Tertullian* to be a greater maſter of pointed ſatire, yet we muſt allow *Minucius* to equal him in ſtrength, and quite diſtance him in politeneſs and beauty of diction. He rallies delightfully, and cuts and cures with a gentle hand: inſenſibly lays hold of the paſſions, and ſets off the minuteſt circumſtances with ſuch awaking incidents, and majeſty of expreſſion, that it calls for

forth the attention and heart of the whole man, and almoſt makes us fancy ourſelves preſent at the diſpute which we only read. This Dialogue, till 1560, paſſed for the 8th book of *Arnobius*, but was then by Mr. *Baldwin* a *German* reſtored to its proper author. S. *Jerom* ſays, that in his time, there was a book *of Deſtiny* attributed to this *Minucius*, elegantly writ, but not in the ſame ſtile with his Dialogue.

13. S. *Clement* of *Alexandria*, after his retreat from thence, did not live in an inglorious eaſe; for coming into *Cappadocia* where S. *Alexander* his diſciple was then Bp. but priſoner for the faith, he, according to the teſtimony of the ſame ſaint, ſtrengthened the faithful and increaſed their number; beſides this, he finiſhed and put out his *Stromata* or *Tapeſtries*, where a collection of choice thoughts are ſo interwoven throughout the whole work, that ſilk and gold cannot form ſo rich an embroidery; they are indeed caſt into no regular order, but are ſcattered about like flowers in a gay confuſion; which method he profeſſes to have deſignedly made uſe of, the better to conceal ſome myſteries from thoſe who are not qualified to know them. In his 1ſt book he proves, that the *Hebrew* philoſophy was the earlieſt of any in the world, and that the philoſophy of other nations was derived from the *Jews*. He marks the chronology of the times exactly, and reckons from *Chriſt*'s birth to *Commodus*'s death 194 years and 1 month, which is 2 years before the *Æra vulgaris*. In his 2d, that faith is not from nature, but from grace and free-will; that the

fear of God makes us abſtain from ſin, and conducts us to love and charity; that voluptuouſneſs ought to be looked upon with horror, and that we ought to have before our eyes the triumphs of the martyrs over fires, racks and tortures; that marriage is honorable, and attended with many advantages, which he ſums up. In B. 3. he confutes the *Marcionits* and *Nicolaits*, theſe for having women in common, and thoſe for rejecting marriage. In B. 4. he diſcourſes of the excellence of martyrdom, which ſometimes we are obliged to embrace, and other times to fly from, not for our own ſakes, but to be no occaſion of our perſecutors ſins: confutes *Baſilides*'s ridiculous notion of the Pre-exiſtence of ſouls, *&c.* In B. 5. he ſhews the antiquity and uſefulneſs of allegories and ſymbols, and brings down in great abundance the ſayings of the philoſophers and poets upon that ſubject. In B. 6. he ſhews the *Gnoſtick*, or the perfect man ought to be exempt from all paſſions, but what neceſſarily belong to the body, and that faith avails nothing without good works. In B. 7. he continues the deſcription of his perfect man's virtues, whoſe Life he declares to be nothing elſe than to have his words and deeds conformable to the tradition of the Lord: that the heretics either reject Scriptures, or ſome part of them, or catch at ſome ambiguous expreſſions which they ſtrain to their own ſenſe, and therefore may be compared to wild almond-trees: for as theſe are ſaid to bear no fruit, becauſe they bear none that is of any uſe, ſo (ſays St. *Clement*)

ment) we call thoſe heretics, who are deſtitute of the counſels and traditions of *Chriſt*. — Big with the deſire of glory, they reſiſt divine tradition by human reaſons, to broach a new hereſy.... but it would be well for them, if they would reſt in the knowledge of what had been delivered before. — Nor is there need of any words to ſhew that all their aſſemblies are of a later ſtanding than the Catholic Church founded by *Chriſt*, who was born under *Auguſtus*, and ſuffered under *Tiberius*; whereas none of the hereſies of this time was of any longer ſtanding than the emperor *Adrian*'s reign. He ſays his perfect man ought to have a life irreproachable even towards externs, ſo that he may be believed without ſwearing.... but he that ſwears juſtly and truly, and is not inclined to ſwear, he alſo is a *Gnoſtick*, or perfect man. In his B. 8. he confutes the *Pyrrhonians*, who held all things uncertain. He writ another treatiſe, whoſe title is, *What rich man ſhall be ſaved?* and a hymn at the end of his *Pedagogue*: his other works, which were in great number, are loſt. He returned back in *Caracalla*'s reign to *Alexandria*, where it is preſumed he finiſhed his days.

Of CHRIST 208 *to* 217. *Of* SEVERUS 15 *to* 18. *Of* CARACALLA 1 *to* 7. *and* GETA 1, 2. *Of* ZEPHERIN 7 *to* 16.

1. SEVERUS to ſtop the incurſions of the *Caledonians*, paſſed into *Britain* and traverſed the whole iſland, inſomuch that he

went to the very northern extremity of *Caledonia*. * He loſt 50,000 men, but made theſe free-booters ſue for peace, and * built a wall to ſecure his ſubjects from external violence, and declared both his ſons *Caracalla* and *Geta*, who accompanied him in this expedition, *Ceſars* and joint-ſucceſſors of the empire. *Caracalla* looking upon this *Partage* as a derogation to him, and not being content with the empire in reverſion, reſolved by the murder of his father to put himſelf in actual poſſeſſion; and one day as he was marching a horſe-back behind him drew his ſword out to this intent, and had effected it, but for the cries of ſome of the ſoldiery near him. *Severus* himſelf took notice of it, and left it unpuniſhed: but the horror of the unnatural attempt caſt him into a deep melancholy * of which he died the 4th of *February* at *York*, in the 66th year of his age and 18th of his reign. He was a perſon ſparing in his diet, negligent in his dreſs, indefatigable in his exercise. His foreſight was extraordinary, and he had a preſence of mind and a daring ſoul that made him above dangers. He had a ſmattering in moſt ſorts of Sciences; but his genius for learning did not mount up to his love for it. He profeſſed friendſhip often to conceal his hatred, and was the firſt of his time in the art of diſſembling it; tho' where he had really engaged, he was abſolutely the moſt conſtant and beſt of friends: and as his hatred was no leſs violent than his love, ſo he was the moſt implacable and worſt of enemies. Avarice and cruelty were his predominant vices, the former he ſacrificed

crificed ſometimes to his intereſt, but never gave any laudable inſtances of his mildneſs; ſince, I believe, very few will reckon the conniving at his wife's adultery, and his ſon's parricide of this nature.

2. The two emperors his ſons brought his aſhes to *Rome* in an urn, intermixed with porphyry and gold; they ſaw his funeral rites performed with all the pomp and ornament of majeſty, and were preſent at the ſolemn *Apotheoſis* that enrolled him among the gods. In their journey together, they had divided intereſts, ſeparate tables, diſtinct company, lodgings and guards. They were both given to the ſame vices and yet their humours and temper ſeemed formed in contradiction to one another. Their natural antipathy was heightened by a cabal of makebates and incendiaries; now theſe inſtruments of diſſention were continually buzzing in *Caracalla*'s ears, that it was not for his glory to admit of an equal, and in *Geta*'s, that it was not for his ſafety to ſuffer a ſuperior. Upon this, *Geta* begged for a *Partition*, promiſing he would content himſelf with *Aſia* and *Egypt*: their mother *Julia* put a ſtop to this, telling them that if they would divide the empire, they muſt cut her in pieces to divide her too. *

3. This kindneſs was fatal to *Geta*. His brother, who had tried ſeveral times in vain to take him off, had no longer patience, but ſlew him in his mother's arms where he had fled for refuge. The poor lady was ready to ſink under the weight of this affliction; however, out of fear, ſhe forced a chearful countenance on

herſelf to cover an aking heart. A few tears came from her unwillingly, and they had like to have coſt her her life: for all thoſe that pitied or had favored *Geta* were put to death, and *Papinian* the famous lawyer loſt his head, becauſe he would neither defend nor excuſe this execrable fratricide. It was committed the 27th of *February*, in the 22d year of this young prince's age, who died much regretted, for tho' he was as bad as bad well could be, yet his brother was ſo much the worſe, that in compariſon of him, he might paſs for an excellent prince: *Geta*'s natural mildneſs giving a great advantage to his character; whereas *Caracalla* had not from firſt to laſt one good quality.

4. Juſt ſuch a prince the *Romans* deſerved; the chief of them had been tampering with the *Chriſtians* blood, and God in his juſtice gave them this human monſter for a puniſhment. He ſlew 20,000 upon a ſuſpicion that they had favoured his brother: and the ſlighteſt pretext imaginable was enough for any ſenator, or woman of quality to loſe their head. One's name diſpleaſed him, another's look, and theſe capital offences: a third's tears were high treaſon, and a fourth paid his life for a jeſt. () () ()

5. *Alexandria*, that had been the ſhambles of ſlaughtered martyrs in the *Eaſt*, eſcaped divine vengeance no more than *Rome*. As the inhabitants were much inclined to raillery they did not ſpare the emperor. This blew him into ſuch a fury, that he devoted the whole town to deſtruction. He came into it peaceably, under

under the colour of making his offerings to their God *Serapis*; and when he was in the temple iſſued out orders to his ſoldiers to fall foul upon the people: they took all that came to hand, and killed all they met, to the degree of a moſt prodigious ſlaughter and pillage; without any reſpect either to age or ſex; but young and old, guilty and innocent, all went together, and were equally involved in this horrid maſſacre. The ſtreets reſounded with the ſhrieks of the tender ſex, the cries of murdered infants, and the laſt gaſps and dying groans of parents and huſbands returned back a mournful echo. The emperor in a letter to the ſenate gave ſome account of the action itſelf, but would not particularize the number of the ſlain, which run up ſo high, that indeed it was no ſuch eaſy matter for him to do it. After this glut of blood he proceeded to new crimes: under the diſguiſe of friendſhip he invited *Abgar* king of *Oſroenia* to ſee him, then detained him in priſon, and deprived him of his kingdom. This *Abgar* was an ally of the *Romans*, and, according to *Euſebius*, a *Chriſtian*. *Vologeſes* king of *Armenia* was drawn in by the ſame fair appearances; he was at variance with his children, and the emperor offered himſelf the mediator of peace. They no ſooner came but he impriſoned them; however he did not reap the fruits of his treachery, for the *Armenians*, ſtanding faithful to their ſovereign, defended his kingdom for him. *Artaban* king of *Parthia* did not eſcape ſo well. *Caracalla*, without declaring war, or

meeting any reſiſtance, marched into *Parthia*, pillaged the greateſt part of his country, took *Arbela*, deſtroyed the tombs of the *Parthian* monarchs there, and caſt their bones and aſhes to the wind. *Herodian* adds a great many aggravating circumſtances, as that it was done in the height of truſt, at the celebration of a marriage with *Artaban*'s daughter, *&c.* But be it as it will, upon this ſham-conqueſt he arrogated to himſelf in a triumphant manner the name of *Parthic.*

6. S. *Alexander* Bp. of *Jeruſalem* communicated his ſpirit of devotion and knowledge to various Churches by his letters, which were ſo very valuable, that on their account he is placed by S. *Jerom* among the illuſtrious writers of the Church. He was firſt a Bp. of *Cappadocia*, and for his generous confeſſion of the faith there, he was thrown into priſon, and ſeparated from his flock: but Providence ſupplied this loſs mean while, by ſending to them his maſter S. *Clement*, who, during this impriſonment, increaſed the Church of God. By him this H. Bp. ſent in 211 a congratulatory letter to the *Antiochians*, for their election of *Aſclepiades*, an eminent confeſſor of *J. C.* declaring that this joyful news had made his load of chains ſeem light and eaſy. God was pleaſed to give him an entire deliverance from them, and place him in 212 on the ſee of *Jeruſalem* after the following extraordinary manner.

7. *Dius*, who in 199 had ſucceeded *Narciſſus*, and *Germanion*, *Dius*'s ſucceſſor, living but a ſhort while, were ſucceeded by *Gordius*; in

in whoſe time S. *Narciſſus* appeared again at *Jeruſalem*, and with much ado yielded to the repeated inſtances of his flock to govern them; but being broken with old age (probably after *Gordius*'s death) God ſent him an aſſiſtant: for he directed S. *Alexander* by a particular revelation to viſit the holy places of *Jeruſalem*, and manifeſted at the ſame time his divine will to *Narciſſus*, his clergy and other perſons of ſanctity, by a viſion at night, and by a diſtinct voice that commanded them to receive at the gates of the city the Bp. God had deſtined for them. Accordingly *Alexander*, tho' Bp. of another Church, was conſtituted Bp. of *Jeruſalem* with the conſent of all the neighboring Churches. Now this is the firſt inſtance of a Bps. tranſlation from one ſee to another, or inſtallment during his predeceſſor's life and adminiſtration. How long S. *Narciſſus* lived after is unknown; but *Alexander* writing to the *Antinoitæ* ſays: *Narciſſus* ſalutes you, he who was Bp. before me, and who being now 116 years of age is ſtill united to me by his prayers, and entreats you jointly with me to continue in one and the ſame mind.

8. *Tertullian* in his book of baptiſm had endeavoured to prove the baptiſm of *Heretics* invalid. *Agrippinus* Bp. of *Carthage* maintained the ſame error, and calling an aſſembly of the biſhops of his own province and *Numidia*, injoined all perſons baptized in any ſect out of the Church, to be baptized a-new. This opinion was grounded upon falſe reaſons, contrary to the tradition of the Church, and occaſioned

occaſioned very warm diſputes: of which hereafter. *

Of CHRIST 217 *to* 230. *Of* CARACALLA 7. *Of* MACRIN *and* DIADUMENUS 1, 2. *Of* HELIOGABALUS 1 *to* 4. *Of* ALEXANDER 1 *to* 8, 9. *Of* ZEPHERIN 16 *to* 18. *Of* CALISTUS 1 *to* 6. *Of* URBAN 1 *to* 7.

1. *CARACALLA* was contriving new murders when *Macrinus*, who perceived his own life aimed at, bribed one *Martialis*, a captain of foot, to prevent the ſtroke. This captain's brother had been put to death by the emperor, and ſo he loſt no time to gratify his intereſt and revenge at once, but ſlew him as he ſtepped aſide to eaſe nature, on the 8th of *April*, in the 29th year of his age. It is hard to make him appear in his true colours, for want of one virtuous action to give light to them. The beſt that can be ſaid of him is, that he left the *Chriſtians* at peace; but then this was either becauſe their condition was ſo low that he overlooked them, or elſe becauſe he thought them enemies to his father. The repetition of his cruelties would be tireſom; but the putting to death his father's phyſicians becauſe they did not diſpatch him as he deſired, and the barbarity he ſhewed the *Peripatetics* (becauſe their founder *Ariſtotle* was ſuſpected to have had an hand in the poiſoning *Alexander the Great*, whoſe memory was very dear to him) were inſtances of a bloody temper, not to be paſſed over in ſilence. He was much addicted

addicted to magic, caſt the nativities of the nobility, and puniſhed with death thoſe perſons whoſe horoſcopes diſpleaſed him. He had a great conceit of himſelf, pretended to know all things, and knew nothing. He made the laws againſt adultery be executed with the utmoſt rigour, tho' he was the moſt notorious offender living in that kind himſelf. He cauſed four *veſtals* to be interred alive upon that pretext, one of which was an innocent virgin he would have raviſhed. Moſt of our modern hiſtorians accuſe him of an inceſtuous marriage with his mother-in-law *Julia*, but as the ancient ones are ſilent here, and give it for a certain truth that he had no mother-in-law, we cannot but judge him in this point *not guilty*.

2. The neceſſity the army was in of a general to head them againſt *Artaban* king of *Parthia* bent upon revenging *Caracalla*'s perfidy, made them chuſe *Opilius Macrinus* emperor. He was a *Moor* of a very mean extraction, whom fortune raiſed thus high by a gradual Aſcent. He aſſociated his ſon, a boy of nine years old, called *Diadumenus*, from his being born with a cawl in the ſhape of a crown on his head. This new emperor had three bloody battles with the *Parthians*, but at laſt bought peace of them: which action, together with his diſſolute life at *Antioch*, and the ſtrictneſs of his military diſcipline, made the ſoldiery, who had raiſed him to the throne, think of caſting him down again by a violent Death.*

3. At the ſame time *Meſa*, ſiſter to the late empreſs *Julia*, made a ſudden change in the ſtate.

ſtate. This lady, who was exceſſively rich and magnificent, had two daughters, *Sohemis* and *Mammea*. *Sohemis* was the mother of *Heliogabalus*, and *Mammea* of *Alexander*. *Heliogabalus* was prieſt of the ſun at 14 years old, being dreſſed in a gown glittering with gold, and a crown ſet with precious ſtones. His majeſtick mien, inimitable beauty, and relation to *Caracalla*, charmed a body of the army to that degree as to proclaim him emperor. *Macrinus* ſent *Julian* againſt him to nip this rebellion in the bud, but he was defeated and killed. This rouſed *Macrinus* to come to a battle the 7th of *June*: but he loſt it, and was purſued ſo cloſe that he was overtaken and ſlain with his ſon, in the 54th year of his age, and 14th month of his reign. He was fearful, imprudent in the choice of his miniſters, and extravagant in his pleaſures, upon which he ſquandered away the money due to the ſoldiers, to whom he was extremely rigid. *Dio* the hiſtorian, who was a cotemporary and a friend of his, ſays thus much of him. *Capitolinus*, who had a penſion for writing from *Heliogabalus* his ſucceſſor, and therefore may ſtand ſuſpected for an enemy, ſays, his deportment was not only ſevere, but cruel; that he crucified the ſoldiers whom he found pillaging, ſewed up in an ox's belly two of them whom the maid of an inn had accuſed of forcing her, and that it was a cuſtomary thing in his reign to burn alive adulterers and adultereſſes. *

4. Not long after this emperor's death, *Zepherin* Bp. of *Rome* went to receive the reward of

of his labours in heaven. He had the happineſs in his time to ſee *Cajus* in a ſolemn diſpute overcome *Proclus*, the champion of the *Montaniſts*. This diſpute *Cajus* made public, but is now involved in the ſame fate with his other learned works, and only preſerved as to ſome few fragments in *Euſebius*; in one of which, ſpeaking of the places where the bodies of SS. *Peter* and *Paul* were depoſited, he ſays: now I can ſhew you the trophies of the apoſtles; for if you ſtep to the *Vatican*, or to the *Oſtian* way, you will meet with the trophies of the apoſtles who founded that Church. In another fragment of this work, as alſo in a treatiſe writ againſt *Cerinthus*, he expreſly rejects the doctrine of *Millenariſm*, from an anonymous author more ancient than himſelf. *Photius* ſays, that *Cajus* was a prieſt of *Rome* under *Zepherin*; and adds moreover, that he was deputed Bp. to preach the faith to different nations, without having his miſſion limited or fixed to any particular place. *Caliſtus* a *Roman* ſucceeded S. *Zepherin*.* In his time *Julius Africanus* publiſhed his hiſtory in five books, beginning with the world, and ending at the preſent year. He writ a letter to *Ariſtides*, wherein he reconciled the ſeeming inconſiſtent genealogies of *Chriſt*, by diſtinguiſhing the *natural* poſterity mentioned by S. *Matthew*, from the *legal* one (where the brother's iſſue is reckoned as one's own) in S. *Luke*: which account he profeſſes to have had from our Saviour's relations. He writ ſome other things, as the *Ceſti* which are miſcellanies, and of *marſhalling*

ſhalling an army. He was next year deputed to the emperor by the citizens of *Nicopolis* (formerly *Emaus*, a ſmall town ſeven miles and a half from *Jeruſalem)* which had been burned down, and obtained a grant for the rebuilding it.

5. The emperor brought his god to *Rome*, built him a magnificent temple, and honored him with ceremonies unknown to a city, which was the centre of ſuperſtition. This god, which was nothing but a round black ſtone that ended in a point like a ſugar-loaf, he exalted throughout the *Pagan* univerſe above *Jupiter* and the reſt of the counterfeit deities. This change, from one error to another, was a ſenſible mortification to the ſenate; but intereſt being the ſovereign divinity of every particular, they laid aſide their other devotions to pay them there. He married this god firſt to *Pallas*, and then to *Urania*, which *Dido* had placed in a ſumptuous temple at *Carthage*, and was brought from thence by his orders. He aſſigned immenſe ſums to this *Urania* for her dowry, and ſacrificed the moſt beautiful children of *Italy* at the nuptials, which he obliged all the cities to celebrate with great ſolemnity. He married *Aquilia Severa*, a *veſtal*, ſaying ſomething divine muſt come from a prieſt and a nun. She was his ſecond wife, he had one before and two afterwards. He introduced his grandmother into the ſenate, and ordered an aſſembly of women apart, where his mother preſided, for regulating the dreſſes, waſhes, chariots, *&c.* of the female ſex. *

6. His

6. His grandmother *Meſa*, who was a lady of judgment as well as ambition, and ſaw the general diſlike his infamous pleaſures gave the *Romans*, obliged him to adopt his couſin *Alexander*. Their different inclinations made him ſoon repent what he had done; and as he endeavoured with invincible obſtinacy to deſtroy him by ſword or poiſon,* the ſoldiers that loved *Alexander* aſſaſſinated him the 11th of *March*, in the 4th year of his reign, and 18th of his age, together with his mother and ſome favourites. His body was firſt thrown into a ſink, and from thence into the *Tyber*. His cruelty and prodigality were aſtoniſhing, and his impurities ſuch as we cannot reflect on without horror. Among all the vicious princes that have been a diſgrace to the throne they ſat on, no one was ever ſo publicly infamous in the moſt deteſtable debaucheries as himſelf. The reader will pardon me if I paſs them over, not to be guilty of the blood the recital of them would draw up to the cheeks of modeſt virgins, who cannot but be offended to hear what the *Heathens* themſelves are aſhamed of when they write.

7. The ſoldiers proclaimed *Alexander* emperor, and the ſenate and city with one voice concurred to expreſs their ſenſe of ſo happy a change. He had the beauty of body of his predeceſſor, but their minds moved in a direct oppoſition, and *Heliogabalus* had not more faults than *Alexander* virtues. His mother, before his acceſſion to the throne, had ſent for *Origen* to diſcourſe of the *Chriſtian* religion, to which

which ſhe was no enemy, and the emperor being brought up under her care, was not unacquainted with it. To ſhew his eſteem for it, he had the Pictures of our *Saviour* (along with thoſe of *Abraham*, *Orpheus* and *Appollonius Thyaneus)* in his cloſet; and deſigned to build him a temple, and range him in the number of the gods, but was hindered from executing his purpoſe by thoſe who governed his conſcience. He was mightily taken with that ſaying of the *Chriſtians*, *Do as you would be done by*; had it frequently in his mouth, made it be ſet up in moſt public places, and ordered the herald to cry it out at the puniſhment of every criminal.*

8. His affection appeared yet more in a diſpute about a place of which the inn-keepers had the poſſeſſion, and to which the *Chriſtians* claimed a right. He judged the cauſe in favour of the *Chriſtians*; and it is thought that S. *Caliſtus* in this happy juncture built a Church there, and made or enlarged the *Cæmiterium* in the *Appian* way, which is the moſt ſpacious of all the *Roman Cæmiteriums*, and takes from him the name of *Caliſtus*'s. *Ulpian*, and the reſt of the emperor's council, perſons reputed equally eminent for their knowledge of the law, and the practice of moral virtues, had different ſentiments, and put a perſecution a-foot under the diſguiſe of ſome pretended juſtice.* Thus the *Roman* virgin *Martina*, and 17 ſoldiers, who from torturers of *Chriſtians* became ſervants of *J. C.* were martyred; as was alſo *Caliſtus*, after having governed the Church 5 years, 1 month and

and 12 days. Popular fury ſeems to have had a great ſhare in his death, ſince he was not only whipped and baſtinadoed, but alſo thrown out of a window into a well, by which he finiſhed his courſe the 14th of *October*, and the 21ſt *Urban*, a *Roman*, ſucceeded. ()

9. *Hippolytus* and *Geminius* adorned theſe times with their writings. Of *Geminius* we know no more, but that he was a prieſt of the Church of *Antioch*. *Hippolytus* was probably a diſciple of S. *Ireneus*, a Bp. firſt of *Arabia*, and afterwards of *Porto* in *Italy*. He ſuffered death for his faith, but at what time is uncertain: *Baronius* aſſigns it to the preſent year, others to *Maximin*'s reign, and ſome later yet: a ſtatue of his was found in 1551, in the ruins of a Church that bears his name in the road from *Rome* to *Tivoli*, from whence it was removed to the *Vatican*. He is repreſented in a chair with a cycle of *Eaſter* for 16 years, which beginning in 222, the firſt of *Alexander*'s reign, and being multiplied by 7, marks *Eaſter* for 112 years, that is, to 333. About this cycle are the titles of ſeveral of his works in *Greek* letters; but of all of them, tho' very numerous, we have none at preſent, except his tract *of Antichriſt*, and ſome few fragments. His ſtile, ſays *Photius*, is perſpicuous and eaſy, maintaining a juſt gravity without *attic* ornaments or redundancy. He preached various ſermons in praiſe of our Saviour, at one of which *Origen* was preſent. *

10. *Origen* mean while employed his talents in the ſervice of the Church. He taught all manner of ſciences according to the capacity of

his diſciples, to one of whom, *Heraclas* by name, he left a part of his ſchool for ſome time, whilſt he went to *Rome*, *Paleſtine* and *Arabia*. He engaged frequently in diſputes with *Jews* and *Heretics*; and brought from *Valentinianiſm* one *Ambroſe*, a perſon of birth and eſtate who had an illuſtrious character in the emperor's court, and was qualified with dignities and offices of truſt. He had an elevated underſtanding, but could be no more ſatisfied with the riches of his knowledge than a miſer with his money. This avarice of learning led him into errors, but gave him when recovered of them a more ardent deſire to be fully acquainted with the truth. He preſſed *Origen* to perfect what he had begun in him, animated him by the example of S. *Hippolytus*, accompanying his ſolicitations with his liberality, furniſhing him with all neceſſary things, and allowing him 14 ſcribes to write under him. With theſe encouragements *Origen* not only interpreted the Scripture, but likewiſe made a collection of its different verſions from *Hebrew* into *Greek*, placing them in diſtinct columns or rows. The *Septuagint* therefore (mentioned *p.* 273) he placed in the middle row, that the faults of the others might appear more plainly by comparing them with it. But as there were many additions and omiſſions here, which are not to be met with in the original *Hebrew*, he diligently marked them all with ſo many ſtars. The other verſions he put in their columns according to the order of time; as firſt that of *Aquila* performed under *Adrian*, ſecondly *Symmachus's*

machus's under *Aurelius*, thirdly the *Septuagint*, fourthly *Theodotion*'s under *Commodus*, fifthly and ſixthly the fifth and ſixth verſions by unknown hands. This collection is called *Origen*'s *Hexapla*'s, or *Work of Six*, and becauſe he added two *Hebrew* texts, one in the *Hebrew* and the other in the *Greek* character, S. *Epiphanius* calls it his *Octapla*'s. This was a work of ſuch infinite labour and value, that it was celebrated with the greateſt marks of honour by the very enemies of the author.* *Origen* was called from theſe ſtudies into *Achaia*, to reſcue that country, if poſſible, from the hereſies with which it was at this time peſtered; for which no man was looked upon ſo proper as he. He took with him recommendatory letters from his Bp. and paſſed through *Paleſtine*, where he was held in ſuch eſteem by all the biſhops, and particularly by thoſe holy ones *Theotectnes* of *Ceſarea*, and *Alexander* of *Jeruſalem*, that they judged him worthy of the moſt eminent degrees and advanced him to the order of prieſthood. *Demetrius*, who was otherwiſe a prelate of an unblemiſhed life, yielded here to the violence of his jealouſy. He ſaw *Origen*'s growing fame, and was mortified to think one of his own Church ſhould outſtrip him in the purſuit of glory. So he writes a very reſenting letter to the biſhops of *Paleſtine*, and diſcovers to them the faults of his youth in emaſculating himſelf. S. *Alexander* anſwered him with a juſt defence of the ordination; and we may conjecture that *Demetrius* was worked up to a

reconciliation, ſince *Origen* returned to *Alexandria* and reſumed his leſſon.

11. Before he left *Paleſtine*, he met with *Julius Africanus*, who was preſent at the conference which *Origen* had there with *Baſſus*, againſt whom he alledged a paſſage out of the hiſtory of *Suſanna*, which *Africanus* did not take for a true one, as not being in the *Jewiſh* copies, tho' he ſaid nothing then, but ſoon after writ to him on that ſubject. *Origen* at *Nicomedia* anſwered by telling him, that he ought not to make the *Jewiſh* ſynagogue's judgment the ſtandard of the books of the Scripture, which would fall upon part of *Eſther*, and the whole books of *Tobias* and *Judith*, but receive ſuch as the Churches generally receive, to whom God has inſtruſted them, and whom he has made his peculiar care; that raillery upon ſuch a topic was unbecoming, and equally applicable to other Scriptures, and that he was obliged to pay a deference to God's command pronouncing: change ye not the eternal bounds placed by your fore-fathers. This letter was for the greateſt part dictated by S. *Ambroſe* to his friend *Origen*, who at length arrived in *Achaia*, where in all appearance he was no leſs ſucceſsful in his undertakings than he had been in other places, and gained the Bps of that province's friendſhip and affection entirely, inſomuch that in the whole courſe of his perſecutions they never abandoned him. In his way home he convicted two perſons publicly of falſifying his conferences, and interſperſing hereſies therein. One of them, who had hitherto took care to avoid meeting

meeting *Origen*, went bellowing up and down againſt him, for thoſe very hereſies he had inſerted himſelf: the other owned, that he had made the additions, but with a deſign as he pretended of ornamenting the conference and doing greater honour to *Origen*. ( )

Of CHRIST 230 *to* 237. *Of* ALEXANDER 9 *to* 13, 14. *Of* MAXIMIN 1 *to* 4. *Of* URBAN 6, 7. *Of* PONTIAN 1 *to* 5. *Of* ANTERUS 1, 2. *Of* FABIAN 1.

1. CÆCILIA, a young *Roman* lady, was obliged to marry a nobleman, called *Valerian*, againſt her will. Three nights before the bridal one, with faſting, tears and prayers, ſhe implored the aſſiſtance of God to protect that virginity ſhe had dedicated to him. Whilſt the houſe was reſounding with the *Epithalamium*, the organs and other muſic, ſhe retired to her chamber and ſung to God alone. At night ſhe told her huſband that an angel guarded her with the extremeſt jealouſy, and that to touch her would be certain death; upon which he promiſed he would forbear provided he might behold this angel: *Cæcilia* telling him, this ſight was the privilege only of thoſe ſouls who were rendred free from ſin by the ſacrament of regeneration, he addreſſed himſelf to S. *Urban*, who abſconded in the *Catecombs*, and after neceſſary inſtructions was baptiſed by him. At his return he found his virgin-bride at prayer, and an angel by her ſide, in ſo beauteous and reſplendent a manner, as dazzled his eyes and

changed his paſſion into ſuch pure affections as heavenly ſpirits might partake of in the ſtate of ſovereign happineſs. Martyrdom ſeparated them ſoon, or rather united them for all eternity. The converſion of *Valerian* and his brother *Tiburtius*, by his means, was noiſed about the city, and the governor of *Rome* taking advantage of the emperor's abſence, condemned them both to be beheaded. *Cæcilia* ſoon after ſhared the ſame fate with her proſelytes, and went to meet her huſband and brother-in-law in everlaſting glory. * S. *Urban*, who had taken care of their burial, had the ſame happineſs the following *May*, and was ſucceeded by *Pontian*, a native of *Rome*.

2. *Origen* publiſhed little of what he writ till he was a prieſt, but after that numerous volumes of his came abroad, into which *Demetrius* inſpecting narrowly, found new matter beſides his ordination to pronounce him guilty: whereupon he aſſembled the biſhops of *Egypt* in council, and ſolemnly condemned him. *Origen* then left his ſchool to *Heraclas*, retired to *Ceſarea* in *Paleſtine*, where he was well received by the biſhops, and writ a juſtification of himſelf. The world was then divided about him; in the following age there were hot diſputes upon the ſame ſubject; and at preſent there are among the learned *pro* and *con*. I ſhall in ſhort give my ſentiments of the matter. —— His works, particularly his *Periarchon* or *Principles*, are overrun with groſs errors, at leaſt in the obvious and natural ſenſe. Some of them ſeem to be intruded by his enemies, as that, for inſtance, of the final

final ſalvation of the devils; but others more probably were his formal words; tho' even there, on the account of his allegorical way of writing, grains of allowance may be given, and his ſenſe be ſometimes better than the appearance. It is hard to give him a total diſcharge, ſince he ſtands condemned by many councils, and the better portion of fathers. Others defend him by bringing in his enemies guilty of corrupting his works. Now theſe abjuring the errors of the book, and only ſtanding up for his perſonal innocence, are orthodox enough, however they are miſtaken in matter of fact. Some proceed farther, and maintain his very errors; and theſe without diſpute are *Heretics*. There are another ſort of people ſtill, who openly neither approve nor condemn them, but ſhuffling backwards and forwards refuſe to ſubſcribe to the *Formula* of the Church. If theſe be not *Heretics* they are nearly related to them. Of this more at large in note. —— But to proceed.

3. He opened his ſchool again at *Ceſarea*, where the biſhop *Theoctiſtus*, as well as *Alexander* of *Jeruſalem*, entruſted him alone with the charge of explicating the ſcriptures. The fame of his character drew thither a number of diſciples from the remoteſt parts: and *Firmilian* of *Ceſarea* in *Cappadocia*, who was then a prelate of an eſtabliſhed reputation, was ſo taken with him, that he deſired he would come often thither for the good of the neighbouring Churches, and went ſometimes himſelf to *Paleſtine*, that by his converſation he might improve in the

knowledge of divine things: but the top and flower of all his diſciples was *Theodore*, afterwards called *Gregory*, and known by the title of *Thaumaturgus*, or *Miracle-worker*. He was a native of *Neo-ceſarea* (now called *Tocat*) in *Pontus*, born of wealthy parents; his father, whom he loſt at 14 years of age, was a *Heathen:* whether his mother was a *Heathen*, or a *Chriſtian*, is altogether conjectural; but this we know, that at his father's deceaſe, he entertained ſuch favorable notions of the *Chriſtian* religion, as cauſed him to reſpect tho' not embrace it. His mother made him ſtudy rhetoric to qualify him for the law; in which he ſucceeded ſo well, that all thought he would become eminent in that kind. He had alſo a maſter of the *Latin* language, which was an accompliſhment, that in thoſe times, made way to offices of dignity in the empire; and this maſter perſuaded him to ſtudy the *Roman* laws; to perfect himſelf in which he deſigned firſt to go to the public ſchools of *Berytus* in *Phœnicia*, and then paſs to *Rome*. But providence made uſe of an occaſion, which in appearance promoted his journey, to hinder it; for *Theodore*'s brother-in-law, who was the aſſeſſor to the governor of *Paleſtine*, ſent for his wife, and had the charges of her journey, with a ſet number of perſons, defrayed at the public expence. *Theodore* made one; partly to bear his ſiſter company, and partly becauſe *Ceſarea* was not far off *Berytus*. His brother *Athenodorus* was probably another, at leaſt it is certain they were together at *Ceſarea*. There *Origen* inſinuated himſelf

himſelf ſo far into their favour, that they quitted their deſign of going to *Berytus*, and ſtudied under him logic, phyſic, geometry, aſtronomy and morals, all which *Origen* made point towards the *Chriſtian* religion, by an engaging chain of truths, which he inſenſibly inſtilled into their minds. In divinity he gave them the liberty of reading all the books of the ancients, except thoſe which tended to atheiſm, and reaſoning upon each opinion, taught them to chuſe what was good out of each, and reject the falſe glare of ſophiſtry and errors. —— *Demetrius* Bp. of *Alexandria* died, and *Heraclas*, *Origen*'s ſucceſſor in the ſchool, ſucceeded him. * *Ammonius*, maſter to them both, was firſt a corn-porter, but excelled ſo much after he applied himſelf to ſtudy, that he was called *Theodidact*, that is, *taught by God*. *Longinus* one of his diſciples ſays, that whereas before him the philoſophers embroiled the *Platonic* and *Peripatetic* philoſophies, as if they were continually at variance, he reconciled them in the principal points, making them both ſubſervient to the faith. *Pophyrius* would fain have robbed the Church of him by a groundleſs aſperſion of apoſtacy. He wrote the *Harmony of the Goſpel*, which *Victor* of *Capua* has miſtaken for *Tatian*'s *Diateſſaron*.

4. *Artaxerxes* a private *Perſian* ſoldier revolted againſt *Artaban* king of *Parthia*, had ſeveral advantages over him, and in 226 ſlew him in a pitched battle, by which the government of the *Arſacidæ*, that had flouriſhed almoſt 470 years was extinguiſhed, and the *Perſian*

ſian monarchy that 550 years paſt had ſunk in *Darius*'s ruin, roſe again and devolved upon him. In this flow of proſperous fortune, he demanded of the emperor *Syria* and ſome other *Aſiatic* provinces, and to make good his claim, came againſt him with 120,000 horſe, and 700 elephants, * all which *Alexander* defeated, forcing him back into *Perſia*, * then marched into *Germany* to quiet certain commotions there, but ſome legions averſe to his ſtrict military diſcipline, and ſtirred up to mutiny by *Maximin* his lieutenant, * aſſaſſinated him with his mother *Mammea*, near *Mentz*, the 18th of *March*, in the 14th year of his reign, and 29th of his age. The latter part of *Mammea*'s life made her fall unpitied; the emperor, who, in reſpect of other relations, obſerved that the commonwealth was nearer to him than his family, had yet too great a regard for his mother in public affairs, and this princeſs being exceſſively covetous, made her ſon lean that way. In all other things his character is without a blot; he being obſerved to have all thoſe excellent qualities which a good natural temper, improved by a noble education, could furniſh him with. He treated his friends familiarly, and refuſed the magnificent titles and praiſes from the ſenate, which his predeceſſors had ſo greedily ſwallowed. He put perſons of integrity and learning into truſt, and never managed any affair of conſequence without their advice. He examined every thing himſelf, and puniſhed ſeverely thoſe who impoſed upon him. He loved muſic, underſtood painting

painting and mathematics, and was, if there be ſuch a thing, a tolerable poet.

5. *Julius Maximin* ſucceeded, who commenced his reign by iſſuing out ſevere decrees againſt the preſidents and ſuperiors of Churches, whom he ordered to be apprehended and put to death. This broke off the long-continued peace the faithful had now for 24 years enjoyed, for falſe zeal and popular fury extended a perſecution even to lay-perſons, and to the very walls of Churches, that were then burned down; which ſhews how early the *Chriſtians* had public places for their worſhip and aſſemblies. He was egged on to this perſecution by his hatred to his predeceſſor, who favoured them, by the earthquakes and other calamities of the *Eaſt*, which the *Heathens* with full mouths attributed to the growth of *Chriſtianiſm*, but above all by the natural barbarity of his temper. Another thing that occaſioned it might be the imprudence of a *Chriſtian* ſoldier, who refuſed to be crowned with laurel like his companions to receive the emperor's donative, and cried out, *I am a Chriſtian*; for which he was ſeverely whipped, caſhiered,and impriſoned. *Tertullian* writ a curious work, called, *The Soldier's Crown*, wherein he reckons upon this action as a piece of heroic fortitude, conſonant to tradition (as he imagined) that prohibited theſe crowns: he then proves tradition obligatory in many caſes independent of ſcripture. To begin, ſays he, *c.* 3. with baptiſm, upon our entry into the water, there and ſometime before in the Church, under the hand of the Bp. we proteſt we renounce

nounce the devil, his pomp, and his angels: after this we are thrice plunged in, anſwering ſomething more than the Lord determined in the Goſpel ... from that day during the whole week we abſtain from the baths ... We make annual oblations for the dead ... at every ſtep, in all our motions, at going out and coming in, *&c.* we mark ourſelves with the ſign of the Croſs, *c.* 4. if you aſk a law from Scripture for theſe cuſtoms and the like, you will find none; but you will find tradition to authoriſe them, cuſtom to confirm them, and faith to obſerve them. He goes on endeavouring to prove crowns of flowers forbid to the head by nature, that dictates every object ſhould be applied to its proper ſenſe, and that the beautiful colour of flowers belongs to the eyes, as their fragrant ſcent to the noſtrils, and therefore it would be as prepoſterous to apply theſe things to the head as food to the ear, and ſounds to the noſtril; that the original of crowns on the head came from *Pandora* thus adorned by the graces, and carried on afterwards in honour of the gods and goddeſſes with great ſuperſtition, in which *Chriſtians* ought to have no ſhare, nor even in taking arms and ſerving under a heatheniſh prince. But notwithſtanding theſe and other arguments of *Tertullian*, this ſoldier was more juſtly blamed for expoſing by his particular raſhneſs the whole Church to the emperor's fury.

6. He began with *Pontian* the head, who in his baniſhment in the iſle of *Sardinia* was cudgelled till he died with the pain and agony of it, *November* the 19th. *Anterus* a *Grecian* ſucceeded:

ſucceeded: he had ſcarce time to look about him on the apoſtolic chair when he left it vacant * the 3d of *January* by martyrdom, which in thoſe times was in a manner annexed to it by way of inheritance. It is ſaid the care he took to record the martyrs acts to poſterity brought it him ſo ſoon: if ſo we cannot but lament that notwithſtanding all this holy prelate's diligence, the eccleſiaſtical concerns of this time ſhould be buried in the deepeſt obſcurity. Perhaps S. *Barbara*'s ſufferings placed by ſome under *Maximian*, and by others under *Maximin* II. may be of this kind. She was daughter of *Dioſcorus* a nobleman, who in regard of her uncommon beauty built an high tower to keep her in. Her apartment, according to the plan of the building, was to have but two windows, but in her father's abſence ſhe ordered a third, and thence at his return took occaſion to diſcourſe of the *Trinity*, *&c.* He out of zeal for his gods, and fear of the emperor, delivered her up to the governor of the province, who had her cruelly ſcourged and committed to priſon, where our Saviour's preſence gave her courage for the freſh and greater torments of iron-hooks tearing up her tender fleſh, of torches flaming at her ſides, of being expoſed naked to the public, and at length beheaded by her own father at *Nicomedia*. It is ſaid this holy virgin was inſtructed in the faith by *Origen*.

7. *Origen*'s friend *Ambroſe*, after his converſion, made many others partakers of his happineſs; and allotted ſuch time, as was not employed

ployed in his neighbor's ſervice, to prayer and the ſtudy of the Scriptures; whoſe divine ſeed, in ſpight of the cares, the riches and the pleaſures of the world, fructified in his ſoul, and advanced him in a ſhort ſpace, to an eminent degree of virtue, and to the dignity of deacon in the Church. He had borne many outrages for the ſake of *J. C.* and was now to ſuffer more for his name, being in this perſecution apprehended with one *Protoctetes* a prieſt of *Ceſarea*. All their goods were ſeized upon, and they led about from place to place, from province to province, even as far as *Germany*, in a very diſgraceful manner. In this juncture, *Origen* ſent them both an exhortation to martyrdom, telling *Ambroſe* in particular, that it would prove an advantage to his children, who will be aſhamed to degenerate from their father's virtue; and then, ſays he, you will love them with a more pure and enlightened affection, and will the better know how to pray for them, when you ſhall know how truly (in the Spirit as well as the fleſh) they are your children. SS. *Ambroſe*'s and *Protoctetes*'s generous confeſſion of their faith correſponded to the fervour of *Origen*'s exhortation; but God content with the promptneſs of their wills preſerved their lives for his future ſervice. How long *Protoctetes* lived after is uncertain, but *Ambroſe*'s death is to be placed about 250. — When the ſeat of S. *Peter* had been vacant 13 days, a dove deſcending in full aſſembly upon the head of a prieſt called *Fabian* determined the election for him.

Of

Of CHRIST 237 *to* 248. *Of* MAXIMIN 3, 4. *Of* GORDIAN 1 *to* 7. *Of* PHILIP 1 *to* 5. *Of* FABIAN 2 *to* 12.

1. HE had been at the helm a year and an half, when the tempeſt, that toſſed about the veſſel of the Church, began to ceaſe. The *Africans* could no longer ſuffer the injuſtice of *Maximin* and his miniſters, but formed a conſpiracy againſt him, and choſe their proconſul *Gordian*, now paſt fourſcore, emperor, together with his ſon of the ſame name, who ſerved him in quality of lieutenant. The ſenate and people of *Rome* confirmed the choice, gave the higheſt honours to *Gordian* the old man's grandſon, not yet 13 years old, and declared *Maximin* a public enemy. *Capellian*, governor of *Mauritania*, made head againſt the *Gordians* in *Africa*; the young one loſt his life in the battle, and the father in deſpair ſtrangled himſelf, both finiſhing in *June* their reign of a month and ſix days. The ſenate was ſo ſenſibly touched with this news, that they reſolved to chuſe in their place *Maximus* a farrier's ſon, and *Balbinus* of a noble family, aſſociating *Gordian* the grandſon to pleaſe the ſoldiery: *Maximus*'s mean birth and ſevere humor was not conſidered ſo much, in this juncture, as his ſolid virtue and the offices he had diſcharged with honour; beſides at worſt they thought an honeſt farrier's ſon better than *Maximin* a cowherd tyrant, * who to revenge himſelf paſſed into *Italy* with great marches, and beſieged *Aquileia*.

Aquileia. This town made a vigorous reſiſtance, the women cutting off their hair to ſupply the want of bow-ſtrings, and the ſoldiers were repulſed with loſs in their attacks, who tired with the length of the ſiege and *Maximin*'s barbarity, aſſaſſinated him with his ſon, the latter end of *March*, ſending their heads to *Rome*, and expoſing their bodies unburied. That of the emperor was gigantic; his ſtomach was proportionable; and the quantity of meat and drink this royal monſter daily devoured is incredible. His pride, vanity and covetouſneſs were intolerable, and for his cruelty he was called the *Cyclops*, *Sciron*, *Typhon* and *Phalaris* of his age. He ſlew all thoſe who were conſcious to the meanneſs of his birth, and if any one was taken blabbing that his father was a ſhepherd, his mother a *Goth*, *&c.* he was ſewed up alive in beaſt-ſkins, crucified, *&c.*

2. The *Maximins* were no ſooner dead, but jealouſies interrupted the good correſpondence betwixt *Maximus* and *Balbinus*, *Maximus* contemning *Balbinus* as a man of no courage; and *Balbinus*, who wanted only that one accompliſhment, deſpiſing *Maximus* as being nothing but a ſoldier. However they carried it fair, concurring to promote the common good; but the ſoldiery diſſatisfied that this choice was the ſenate's motion, and not theirs, and that it had been publicly ſaid: thus princes reign, who are the choice of the wiſe, and thus princes die (the *Maximins*) who are choſen by the blind; to be revenged, drew them out of their palace, ſtripped them of their habits, pulled of their beards

beards and eye-brows, murdered them, left their bodies in the ſtreet; and meeting young *Gordian* proclaimed him emperor. *

3. He was now entred only into his 14th year, and tho' of himſelf he was diſpoſed to nothing but good, yet thoſe who were put about him led his youth into inconveniences of which he repented at riper years. * In *Africa Sabinian* revolted, but he cruſhed this rebellion in the cradle and reduced him to obedience. * Then married *Furia Sabina Tranquilina* the daughter of *Miſitheus* a great ſtatesman and ſcholar, by whoſe direction the face of the empire was quite changed for the better, juſtice and ſobriety appearing every-where inſtead of the contrary vices, which were ſo common and ungovernable before; * then went in perſon againſt *Sapor* king of *Perſia*, who had lately ſucceeded his father *Artaxerxes*, overcame him, and retook *Niſibis* and other places loſt in the beginning of the war. * This ſucceſs was allayed by *Miſitheus*'s death, whom in his illneſs *Philip* the *Arabian* took off by the help of phyſicians, and procured his poſt, which, his ambition made a ſtep to the imperial throne. * With this deſign he gave ſecret orders that the ſhips employed to bring proviſions ſhould be turned another way, and at the ſame time by the officers of his faction perſuaded the ſoldiers, who were not clear-ſighted enough to ſee the hidden ſprings of this and other calamities, that this was owing to their young head-ſtrong emperor, for which in a great rage they murdered him.

4. The hard fate of this prince, who had given ſuch early proofs of the happineſs the world might expect from his government, drew tears from the ſenate and all good people's eyes. He was a lover of merit and learning, of which he had a conſiderable portion; was of a gay open temper, and yet had ſuch a profound and well-poiſed judgment withal, that he would never unboſom his thoughts but to his intimate friends. The majeſtic lines of his face were tempered with an air of ſweetneſs, and whether you obſerved his looks or his actions, you could find nothing in either but what was lovely and engaging. Had he lived longer we might have drawn him at length, but as it is, we can only gueſs and ſay with a late poet:

If his firſt opening leaves ſo charm'd the ſight,
Think how th' unfolded volume would delight.

5. Under his reign the Church enjoyed a profound peace, which S. *Fabian* made uſe of to bring the faithful from their ſubterraneous caves, to build Churches for the martyrs bodies, and by 28 ſcribes tranſmit their deeds to poſterity. The inferior Bps. ſtudied how to make Church diſcipline flouriſh, and to root out hereſy. For this reaſon a council was aſſembled in *Africa*, and *Privatus* Bp. of *Lambeſa* condemned. What his errors were is now unknown, and it is probable he was rather a follower than the chief of a ſect. In *Arabia* another was aſſembled againſt *Beryllus* Bp. of *Boſtra*,

Boſtra, who maintained that the Son of God was no way diſtinct from the Father before the incarnation. His brethren were afflicted to ſee a perſon, who formerly had governed his dioceſe ſo well, fall into hereſy, and by conferences endeavoured to reclaim him; but, after God, the glory of it was reſerved for *Origen*.

6. His ſcholar *Gregory*, or *Theodore*, was about this time made biſhop of *Neo-ceſarea*. *Origen* having in the *Maximin* perſecution retired from *Ceſarea* to *Alexandria*, *Gregory* followed him thither, where tho' he was not yet baptiſed he led a ſober *Chriſtian* life, that ſeemed to reproach the diſſolute ones of the young men of *Alexandria*; who, to be revenged of him, bribed a woman to demand in public of him the wages of luſt, which ſhe pretended he had promiſed. He was diſcourſing of ſome philoſophic point when the woman charged him with this criminal commerce; the ſtanders-by, far from believing it, were incenſed at the woman for her ſcandalous aſperſion; but *Theodore* ordered her the mony, not to be interrupted, and went on with his diſcourſe. The young men began to triumph on this occaſion, when behold! the woman was immediately ſeized by the devil, and caſt upon the ground with dreadful agitations; in this diſtreſs ſhe had recourſe to the perſon offended, and he by his charitable prayers diſpoſſeſſed her. He was afterwards baptiſed; but whether here or at *Ceſarea* I cannot determine; but at this laſt place he took leave of *Origen* by a panegyric, which *Du Pin*

calls one of the moſt finiſhed pieces of antiquity. He expreſſes in it his concern for changing the peace and quiet he enjoyed at *Ceſarea*, for the troubles and hurry of buſineſs to which his affairs called him at home. When he came there, all his countrymen had their eyes fixed upon him, in expectation of his ſparkling in the public aſſemblies, when he, as it were, vaniſhed from their ſight; for he retired to a ſolitary place in the country, abandoning his eſtate, without ſo much as reſerving the leaſt thing for himſelf. *Phedimus* Bp. of *Amaſa*, who had the gift of prophecy, would not let him enjoy this obſcurity, but place him as a light to ſhine upon the ſee of *Neo-ceſarea*, of which *Gregory* being ſomewhat appriſed, he fled from one ſolitude to another. Then *Phedimus*, acted by the Spirit of God, elected him tho' three days off; nor durſt *Gregory* reſiſt, but only, after paſſing his ordination with the uſual ceremonies, deſired ſome time for himſelf to obtain a more particular knowledge of the divine myſteries, for which end he addreſſed himſelf in conſtant and fervorous prayers to God, who vouchſafed to grant his requeſt, and honour him with the miraculous appearance of the B. Virgin and S. *John* the Evangeliſt, from whoſe hands he received the ſymbol of faith, which he copied out, and by this creed, preſerved in S. *Gregory*'s own hands, ſays S. *Gregory* of *Niſſa*, the people (of *Neo-ceſarea)* to this day are ſettled in their faith, and untouched by heretical malice. The creed is as follows: There is only one God the Father,

ther, who is the Father of the living Word, his eſſential Wiſdom, his power and his eternal Son. There is only one Lord, the only Son of the only Father, God begotten of God, the Character and Image of the Divinity, the efficacious Word by which all creatures were formed, the true Son of the true Father, the inviſible Son of the inviſible Father, the Incorruptible of the Incorruptible, the Immortal of the Immortal, the eternal Son of Him who is from all eternity; and there is only one H. Ghoſt, who proceeds from God, and has been given to men by the Son: he is the Image of the Son, and a perfect Image of him that is perfect. He is life, and the Principle of life to thoſe who live; he is the holy Spring, Holineſs itſelf, and the Author of ſanctification. By him God the Father is made manifeſt, who is above all things, and in all things, and God the Son, who is equally in all things. This is the perfect Trinity, which is not divided, but is one in glory, in ſovereignty, and eternity.

7. *Philip* had no ſooner deſtroyed his royal maſter, but he writ to the ſenate to acquaint them that he died of a diſeaſe, and by their conſent ſucceeded him: then ſtruck up a peace with the *Perſians* out of impatience to get to *Rome*. He had been a long time a *Chriſtian* in private, tho' his actions did not correſpond to the ſanctity of his profeſſion. Coming to *Antioch*, he was willing to partake of the prayers of the Church, the vigil of *Eaſter*, imagining that his regicide might be ſecret, or

that his quality ſhould ſhelter him from the rigour of eccleſiaſtical laws. But S. *Babylas* the Bp. who in 238 had ſucceeded *Zebinus*, declared, in the name of God, that he was unworthy to be united to the flock of *Chriſt*, till ſuch time as he had expiated his crimes by undergoing the penances of the Church. To which the emperor humbly ſubmitting, he was received into the communion of the faithful; then ſettling affairs in the *Eaſt* haſtned to *Rome*, * where ſtudying by his obliging methods to win the nobility and the ſoldiery by his liberality, he headed them in an expedition againſt the *Scythians* and *Carpi*, and returning victorious * gave his ſon the title of *Auguſtus*. *

8. Then the *Secular Games* were celebrated for the ninth time, it being now the thouſandth year from the foundation of *Rome*. The magnificence of them was extraordinary. Battles of different beaſts were exhibited every day, and there were to be ſeen ten tygers, four lions, thirty tame leopards, as many elephants, ten hyæna's, *&c.* Beſide theſe and other rare and foreign animals, *Caſſidorus* ſays, there was a combat of ten thouſand gladiators. This probably might not be the emperor's fault, who, perchance, could not hinder this ſpectacle of cruelty, nor the ſacrifices of the people ſo diſagreeable to the Church.

Of CHRIST 248 *to* 251. *Of* PHILIP 5, 6.
Of DECIUS 1 *to* 3. *Of* FABIAN 12, 13, 14.

1. SAint *Denis*, a diſciple of *Origen*, was elected to the government of the ſee of *Alexandria*, after *Heraclas*'s death, to whom he had before ſucceeded in the catechetical leſſon. His family was endowed with wealth and other worldly advantages, and he himſelf with the qualifications of an elevated genius and a profound erudition, joined to an honorable ſtation. He was at firſt engaged in the errors of paganiſm, but as he was a great philologer, and given to read all books that came to his hands, God made them the inſtruments of his converſion. Then he trampled under-foot the glories of the world, and took a pleaſure in humbling himſelf after the example of the ſupreme paſtor *J. C.* The ſame year S. *Cyprian* ſucceeded *Donatus* in the biſhoprick of *Carthage*. His birth was noble, and he taught rhetoric with great applauſe. His writings ſhine every-where with the choiceſt beauties of that art, and are evident proofs of his abilities, as well in this, as in all other ſciences. He came loaded with theſe from *Paganiſm* as the *Jews* with riches from *Egypt*. He languiſhed a long time, as he expreſſes himſelf, in its darkneſs, and midſt the deep obſcurities of night was toſſed up and down the tempeſtuous ſea of the world, without the leaſt friendly gleam of light to conduct him to the harbour of reſt and ſafety.

He was engaged in a multitude of ill habits, which by long uſe grew inveterate, and paſſed into a ſecond nature. *Cecilius*, an ancient prieſt, was the kind perſon who reſcued him from this ſtate, converting him to the faith of *Chriſt*. Out of gratitude he took his benefactor *Cecilius*'s name, and coming out of the baptiſmal font, appeared quite a new man born again. On the ſpot he denounced open war to his vicious inclinations, and broke through difficulties which his falſe optics had repreſented impoſſible to overcome; impoſſible indeed to nature, but not to grace: by the power of which he was worked up to a perfect contempt of worldly vanity, ſubjected his body to harſh mortifications, which made him come-off victorious in the trials of his chaſtity. He was impatient to read the Word of God, not to feed a barren memory but to reduce it to action. It was a ſaying, frequent in his mouth, that whenever one heard of a perſon pleaſing in the ſight of God, that we ſhould inquire what made him ſo, and endeavour to imitate. This he performed ſo well, that by copying out the excellences of others, he became a model of perfection himſelf; inſomuch that this year, the 3d or 4th from his converſion, he was placed upon the metropolitan ſee of the *Leſſer Afric* to be imitated. *

2. His predeceſſors in a council had determined, that no one ſhould make a prieſt his childrens truſtee, under the penalty of having no oblations made for him, nor any ſacrifice celebrated for his reſt. Notwithſtanding *Geminius*

minius Victor, in his laſt teſtament, conſigned this charge to a prieſt, called *Geminius Fauſtinus*, probably a relation of his. Upon this S. *Cyprian* writes to the Church of *Furnis* of the inconveniences of obliging thoſe perſons to ſecular employments, whoſe duty fixes all their attendance on religious offices: and therefore it is fitting, they are S. *Cyprian*'s words, ſince *Victor* has ſo evidently contravened againſt the expreſs letter of the canon, that no oblation ſhould be made for his repoſe, nor the uſual deprecatory prayers of the Church be offered up in his behalf: by which means our anceſtors decree may be ratified, and become a uſeful precedent to deter others from the like tranſgreſſion. About the ſame time he compoſed his treatiſe *Of the Habit of Virgins*, wherein, after ſome commendations of diſcipline in general, he thus proceeds: Now to virgins my diſcourſe is directed, whoſe glory, as more ſublime than others, ought to be diſtinguiſhed by more ſuperior cares. This ſociety of virgins is the top and flower of the Church's progeny, the beauty, ornament and joy of grace; the very perfection of praiſe itſelf, the image of God correſponding in ſanctity to its divine original, and the moſt illuſtrious portion of the flock of *Chriſt*. The Church their mother rejoices in them, flouriſhes in her off-ſpring, and receives new acceſſions of joy from every increaſe of her virgin-members. To theſe we ſpeak, and exhort rather by affection than by authority .... that they who have dedicated themſelves to *Chriſt*, renounced

nounced the concupiſcence and luſts of the fleſh, and both in body and mind devoted themſelves to God, may give the finiſhing ſtroke and perfection to this noble enterprize. —He goes on with ſhewing from ſeveral paſſages of the Scripture, that the ſtudied elegance of dreſs is inconſiſtent with the profeſſion of virginity, and that they who ſtand candidates for the honour of unſullied chaſtity, ſhould never glory in the beauty of the fleſh, nor indulge by prophane ornaments the pride of life. — But if glorying in the fleſh, ſays he, can ever become a *Chriſtian*, it muſt be then, when it is firm enough to undergo torments in the cauſe of God and religion; when the weakneſs of the tender ſex is an overmatch for the male-tormentors; when it can ſtand the teſt of fire and ſword, of croſſes and wild beaſts in its way to martyrdom. Theſe honorable wounds are the brighteſt ornaments of the fleſh, and ſurpaſs the richeſt gems in beauty.——Know, that if you appear in public ſumptuouſly adorned, and thus draw the eyes of the youth of the town upon you, blow up their ſighs, and miniſter fuel to their luſt, tho' you ſhould chance to eſcape... yet your ſoul is a proſtitute, your mind tainted and immodeſt.——Nor can your great fortunes plead for your conduct, ſince it is unbecoming a virgin's character to glory in riches. The Apoſtle S. *Peter*, to whom our Lord committed the care of feeding and defending his ſheep, and upon whom he founded his Church, declares, that ſilver and gold he had none, but that

that he was rich in grace, in faith and the power of miracles. But if you flow in riches, uſe them in God's name; uſe them to the good purpoſes, and apply them to thoſe ends which God has commanded. Let thoſe, who are depreſſed by poverty and want, be relieved by your abundance; put out your money to intereſt upon God; feed your Redeemer with it in his indigent and hungry members; engage a number of them by their prayers to obtain for you the glory of chaſtity, and the vaſt reward due to ſuch heroic virtue. — The laboured arts of dreſs, thoſe bawds of beauty, are only for the profligate part of the ſex; for generally none are more coſtly in their cloaths, than they who are moſt cheap in their perſons. —— He thinks painting allowed to no body; arguing that to diſguiſe by falſe colours the native features of a human countenance, is to deface God's image, and affront his workmanſhip. — He proceeds to caution them againſt ſome things authoriſed by cuſtom, which yet are prejudicial to chaſtity, as being at wedding-feaſts; joining in diſcourſe with the gueſts, who throw out immodeſt jokes; hearing the wanton talk, and ſeeing the filthy merriments, which diſpel the bride's fears, and excite the bridegroom's and the whole company's luſt; ſo that tho' it ſhould be granted that their bodies, and even minds were incorrupt, yet their chaſtity muſt grow languid from the poiſon they draw in at their ears and eyes; the going to public baths, tho' without any ill deſign, is to be acceſſary

to

to the immodeſt glances and impure deſires of the men who behold them; that this was turning the bath into a downright theatre, and ſuch a one as exhibits fouler ſights than playhouſes uſually repreſent; for here the regards of decency are thrown-off with their clothes, and the virgins are beheld naked among ſuch perſons as it would be ſcandalous to ſit dreſt with. Hence comes it, that the Church ſo frequently mourns for her fallen virgins, for their loſt reputation, and not only for their's, but for the dignity of their profeſſion, which ſinks down in contempt with them. By theſe ſtratagems the grand enemy of mankind makes his artful approaches, and plunges into miſery and unſpeakable torments as adultreſſes to *Chriſt*, thoſe, for whom, as virgins the brighteſt crowns were prepared, and joys beyond expreſſion. —— Sublime and difficult is the path to glory, which the martyrs in the firſt place, the virgins in the ſecond tread, and then the juſt in general; the hundred-fold appertains to martyrs, the ſixty-fold to virgins, who avoid the curſe denounced againſt the firſt woman, and are already entered into the privileges of the reſurrection, mentioned *Luke* 20. *v.* 34, 35, 36, and by perſeverance in virginity become equal to angels. Let the virgin, then, not affect the glory of dreſs but of manners, nor fix downwards upon low and earthly things her eyes, which were framed to look up erect to the manſions of bliſs, and be entertained with a ſublime view of God himſelf. When the world was rude and unpeopled, its inhabitants

bitants were to increaſe by way of propagation; but it being now ſufficiently furniſhed with mankind, they who obſerve chaſtity become in a manner eunuchs for the kingdom of heaven. Yet this is not the command, but the counſel of our Lord; not impoſed on us as a matter of neceſſity, but left to our own choice and liberty: but as he has told us, there are many manſions in his father's houſe, he has pointed the beſt of them out to you.... Continue then with courage the courſe you have begun, make ſpiritual advances in, and happily finiſh it: I have then only one requeſt, that in that bleſſed minute when you enter upon the rewards and honours due to your virginity, that you would then be mindful of me. Thus S. *Cyprian* employed his pen to inſtruct the faithful during this interval of reſt from perſecution.

3. Even in this interval, the *Chriſtians* were moleſted at *Alexandria*. A certain poet, who had a ſmattering in magic, blew the light fiery humour of the people there into a flame. Their gods was the cry, and no way better to pleaſe theſe falſe divinities, than to ſacrifice the adorers of the true one. They began with an ancient venerable perſon, *Metra* by name, who not conſenting to their blaſphemies againſt his Redeemer, had his face and eyes pricked with reeds, and then was ſtoned to death out of the city gate. S. *Quinta* had the ſame fate after, being firſt dragged about the town with cords at her feet, and whipped. In this popular fury the mobb pillaged the *Chriſtians* houſes, took away

away what was moſt precious, and made bonfires of the reſt to burn the owners in. They wiſely retired, abandoning their goods to ſave their faith, ſo that among a numerous body of them, only one ſingle wretch renounced his religion. The virgin *Appollonia*'s conſtancy raiſed her above the weakneſs of her ſex, or the infirmities of old age. They ſtruck out all her teeth, and threatned to burn her, unleſs ſhe pronounced ſome blaſphemy againſt her Saviour. She ſtood a-while as it were deliberating upon the matter, when on a ſudden, by the impulſe of the *H. Ghoſt*, ſhe leaped into the fire. This action challenges more our wonder than our imitation: the ordinary ways of martyrdom are to receive death, and not to give it one's ſelf; but the Spirit of God is above laws, and he brings his reaſons with him in the inſpirations he is pleaſed to beſtow. This done, they broke into the houſe of an holy perſon, called *Serapion*, mangled and ſlaſhed his body, then threw him headlong from the window, and daſhed out his brains againſt the pavement. It is uncertain whether it was in the emperor's power to puniſh this inſurrection, but the *Heathen* inhabitants having embroils among themſelves, did the buſineſs to his hands more effectually, cutting one anothers throats, and ſpending their ſpirits, while they gave the *Chriſtians* breathing time.

4. But this was no laſting happineſs. For *Decius* being proclaimed emperor by the armies in *Meſia* and *Pannonia*, *Philip* went againſt him, gave him battle in the plains of *Verona*, and

and loſt it together with his life. The news coming to *Rome*, they ſlew his ſon; and indeed not one eſcaped divine vengeance who had an hand in the death of *Gordian*. It is to be hoped this may prove the laſt part of his puniſhment, and a full expiation for the murder of his prince. By the little we know of him, we may judge that his ways of governing the empire were far better than thoſe by which he attained to it; as may appear by the wholeſom laws he made to repreſs the deteſtable love of boys, and thoſe by which he put a reſtraint upon the poets, who corrupted youth by their immodeſt flights, or by their ſatyrical lines blackned the reputation of perſons of virtue and quality. His *Exit* from the throne was ſuitable to his *Entry*, there was blood for blood, and he could expect no better, according to that of *Juvenal*:

Uſurpers ſeldom to the ſhades deſcend
By a dry death or with a quiet end. *

DRYDEN.

5. The Church had been now a long time in the full enjoyment of its religion, which wonderfully increaſed as well in its Churches and oratories, as in the number of its converts. But this proſperity had its allay; for the ſweets of it poiſoned the minds of the faithful, who abandoned themſelves to the love of riches, and were lulled aſleep in pleaſures, to which they had ſuch ſtrong attaches, that they took up too much of their hearts which belonged entirely to God. He was pleaſed to awaken his people

people however into a ſenſe of their duty, by the cruel edicts *Decius* publiſhed againſt them as ſoon as he mounted the throne. He took care they ſhould be executed with the utmoſt rigour, and this as well out of hatred to his predeceſſor, as out of the maxims of his religion. In this conſternation many renounced God with their lips, who had done it before with their lives. Some were firſt overcome by the force of torments, but others tamely yielded out of the bare apprehenſions of them. A part of theſe appeared at the altar with ſuch dejected looks, as if they were going not to ſacrifice, but to be ſacrificed themſelves; others again ſet a chearful countenance upon the matter, and ran with ſuch eagerneſs to perdition, as if they had only waited for the occaſion before. There was a third ſort worſe yet, even among the clergy and mitred heads, who betrayed their flock into idolatry, and were, like ſo many *Satans*, accuſers of their brethren. Things were reduced to that point of miſery, that fathers informed againſt their ſons, daughters againſt their mothers, husbands and wives againſt each other. In a word, no ties of blood, alliance, or friendſhip could ſecure a *Chriſtian* from the perils of falſe brethren. This flaming guilt in many was purſued even in this world by as exemplary puniſhments; ſome were ſtruck dead upon the ſpot, and others in the very act loſt their ſpeech or were poſſeſſed with the devil. Beſides theſe barefaced apoſtates, there was a mungril ſort of *Chriſtians*, who, to deliver themſelves from the laſh of the law,

law, gave the magiſtrates money for tickets, which atteſted they had obeyed the emperor's edicts in ſacrificing. From theſe tickets or *Libelli*, they were called *Libellatici*: and tho' none of them ſacrificed in public, and few of them in private, yet this atteſtation was a public renouncing their faith; upon which account, they were juſtly ranged among the *Lapſed* by the Church. The number of theſe wretches is the leſs to be admired at, ſince the perſecution was ſo violent, that, as S. *Denis* of *Alexandria* expreſſes it, the elect themſelves would be loſt by it, if the caſe admitted of a poſſibility.

6. But tho' the dragon's-tail drew the third part of the ſtars from heaven, and caſt them on the earth, yet the remaining greater part ſtood unmoved, darting down upon us the glorious rays of their illuſtrious virtues. Among theſe S. *Fabian* head of the Church was very conſpicuous. As he was the firſt in dignity, ſo he ſeems to be one of the firſt victims of the emperor's fury, ſignalizing himſelf, the 20th of *January*, by aſſerting with his life the goodneſs of his cauſe. From him *Anaſtaſius* derives the cuſtom of bleſſing the new and burning the old *Chriſm* every *H. Thurſday*. By his death the apoſtolic ſee remained vacant a whole year; in which time it is impoſſible to count the number of thoſe, who having been educated under his inſtructions had learned to conquer after his example. *Colocerus*, the emperor's high-chamberlain, and *Secondian*, an aſſiſtant-prefect to *Valerian*, choſe to lay down their offices and lives, ra-

ther than keep them at the expence of their religion. *Victoria* and *Anatolia*, two ſiſters, made it their peculiar glory to be invincible in ſufferings, to bear the pinches of hunger, the barbarous uſage of their lovers, and death itſelf at laſt, not to forfeit their faith or virginity. In *Alexandria*, *Julian* a venerable old man, who was ſo diſabled by the gout, that he could neither ſtand nor go, was ſeized upon, together with the chairmen that carried him, and brought before the judge. One of theſe preſently denied *Chriſt*, the other, *Eunus* by name, confeſſed him with *Julian* even to martyrdom. They were led about the town upon a camel, and ſcourged till they were perfectly flayed; this bloody ſpectacle laſting till an happy death put an end to it. One *Beſan* a ſoldier that hindered the mob from inſulting over their dead bodies was tried, and profeſſing *Chriſtianity* loſt his head. *Macarius*, *Epimachus*, *Alexander*, without ſhrinking back at death in its moſt dreadful pomp, made their way through racks and fires to a joyful immortality. *Abdon* and *Sennen* two brothers, and natives of *Perſia*, by the firmneſs and vigour of their ſouls, overcame the moſt exquiſite torments and death. The virgins *Dyoniſia* and two *Ammonariums* with a finiſhed conſtancy run the whole circle of torments. *Mercuria* a mother of many children was betrayed by no fond ſoftneſſes to herſelf or them, but aſpired by an equality of ſufferings with theſe holy virgins, to meet with them in the ſame bliſs above. The judge, aſhamed to ſee his cruelty baffled by a company of women, and afraid that

that their heroic fortitude might animate others, ordered they ſhould be beheaded. The next he attacked was *Dioſcorus* (but 15 years old) adviſing him not to throw laviſhly away his youth, but hearken to the advantageous offers he made him, which if he rejected for the empty notions of a *Chriſtian* folly, he muſt expect the utmoſt ſeverity that ſo provoking an obſtinacy deſerved. From words he proceeded to torments upon torments, but finding that neither his treacherous allurements could flatter, nor his outrageous cruelty fright him out of the ſenſe of his duty, he ſent him back, in hopes that riper years might effect a change. *Dioſcorus* looked upon this as an injury done him, and complained of the impediment of his age, that kept him back from undergoing the laſt trial of his conſtancy, and expiring in the hotteſt flames with his companions *Heron*, *Iſidore*, and *Arſinus*. But God was pleaſed to preſerve him for the future comfort of his people. One *Iſchirion* hired himſelf out to a perſon of authority in the government, who bid him ſacrifice to idols; upon the refuſal treated him inhumanly, and at length run him through the bowels with a ſharp ſtake. Thus far S. *Denis* of the martyrs of *Alexandria*: but it is as impoſſible to recount the number of them elſewhere, as to expreſs the ſad variety of torments they underwent. Here you might ſee perſons with their eyes lifted up to heaven, whilſt their fleſh was torn off from their ſides, to the very bones, and their blood ſtreaming largely from their bodies to the ground. There you might behold others cut piece-meal, their

blood dripping in the fire, and their yielding limbs ſtretched out upon the wheel till their nerves and ſinews crackt and flew aſunder. If you turned your ſight one way it was entertained with no other objects than eyes bored out, tongues cut-off, and the mangled carcaſſes of martyrs, who loſt with their lives the very form of man. If you caſt your eyes on the other ſide, they met with wheels, pullies, boots, ſcrews, racks, cauldrons, frying-pans, and every-where death ſtalked up and down with the dire engines of horror and execution. To avoid theſe cruelties, ſome fled for refuge to barren rocks and unfrequented iſlands, where the print of human feet had ſcarce been ever ſeen, undergoing the inclemency of the ſeaſons, and expoſing themſelves in theſe deſart wilds to hunger, thirſt, and the mercy of devouring beaſts, rather than truſt to theſe mercileſs tyrants diveſted of all humanity.

7. It was the moſt ardent of the *Chriſtians* deſires, ſays S. *Cyprian*, to die for their Saviour, but with the ſubtle enemy of mankind, a bare death would not do the buſineſs. He ſought lingring torments, made them loſe their lives by inches, lopping-off their members one by one to make their pains the more exquiſite; and yet the drift of this was not ſo much by delays to afflict the body, as to kill the ſoul; of which S. *Jerom* gives the following inſtances. In *Thebaida* the goodneſs of the cauſe had ſupported a martyr's ſpirits upon the rack, and made him triumphant amongſt burning irons; therefore new inventions were framed

to

to ſhake his conſtancy, they anointed him all over with honey, bound his hands and expoſed him to the ſcorching heat of the ſun, that waſps and flies with their ſtings might effect what the other torments had attempted without ſucceſs. Another, whom they found inflexible to pain, they thought to melt down by pleaſures. They brought him into a delightful garden, and laid him to repoſe upon a ſoft downy bed. A row of verdant trees on either ſide made an agreeable umbrage, and ſpread a large canopy to lull him into gentle ſlumbers. White lillies, bluſhing roſes, and pancies of various colours grew about him. The winds in gentle gales diſpenſed their native perfumes, and made an harmonious muſic as they wantoned through the ſprays. The warbling birds join'd their melodious ſtrains, and the caſcades and chryſtal ſtreams, which broke in ſofteſt murmurs, compleated the glad conſort. In a word,

Eyes, ears and ſmells receiv'd a like delight,
Enchanting muſic, and a charming ſight.

In this poſture he was tied with ſilken bands, and left a while alone, when a beautiful young woman came, and uſed all the artifices and black endearments of her profeſſion to corrupt the martyr. He beheld her countenance, and deſired rather to ſee that of his executioner. She circled him in her arms, and he wiſhed himſelf upon the rack to get free from her embraces. Luſt and beauty kindled furious

deſires in his ſoul, and urged with the fire of youth and ſo preſſing an invitation, he dreaded a criminal compliance. But in this dreadful conflict betwixt deſire and duty, to extinguiſh all ſenſe of carnal pleaſure he bit off his tongue, and ſpit it in the harlot's face, whoſe immodeſt kiſſes were to him the bitings of the ſerpent.

8. *Origen* did not maintain his ground ſo well. He was dragged about the town, inſulted by the rabble, impriſoned with iron footlocks, which, they drawing up to the third ſcrew, diſlocated his legs, and put him to a very ſenſible pain. All this could not ſeparate him from the love of *Chriſt*, the worthy maſter of the ſchool of martyrs remained impregnable. But when they threatned to have him violated by an *Ethiopian* in caſe of his further refuſal to ſacrifice, he was content to put incenſe into his hands, and let the *Gentiles* ſhake it from thence into the idol's fire. The faithful of *Alexandria* would not take his excuſes, ſo he retired into *Judea*, where expounding the Scripture at the deſire of the clergy, he opened the book juſt at this paſſage of the 49th *Pſalm: Unto the ſinner God ſaid: why doſt thou declare my ſtatutes, and why doſt thou take my covenant in thy mouth?* The words ſeemed pointed at him, and ſtruck him with ſuch ſorrow and amazement, that he ſhut up the book immediately, burſt out into tears, and all the auditory with him. Three years after this adventure, which is recounted by S. *Epiphanius*, he died: a great man without diſpute. According to the ſame ſaint he writ 6000 treatiſes, and as ſome of them

are

are highly blameable, ſo others are extremely to be commended. *Vicentius Lirinenſis*'s character of him appears ſo juſt, that I cannot but tranſcribe a part of it. Beſides the ornaments of an illuſtrious birth and an exemplary life, he had ſuch a power of wit, and withall ſuch depth of learning, was ſo ſmart and fine in his expreſſions, ſo ſoft and engaging in his diſcourſes, that, methinks, it is honey, rather than words, comes flowing from his lips. A long life ripened him to ſuch perfection, that even the impious *Porphyrius* could not forbear confeſſing the glaring accompliſhments of this wonderful perſon, who in his declining age ſeemed to be the public ſtorehouſe of arts and ſciences ... Yet this ſame *Origen* whilſt he preſumed too far upon his own ſelf-ſufficiency, and undervalued the traditions of the Church, fell upon a new way of interpreting ſome paſſages of Scripture, by which his admirers were ſeduced from the ancient faith, into a compliance with the novelty of his ſpecious opinions. Thus far *Lirinenſis*. Some of theſe ſeem to be fathered upon him, as I have obſerved already; and there is great appearance he retracted the reſt: by which he repaired in ſome meaſure the breach he had made, repentance being always allowed the next place to innocence.

9. I ſhall mention his errors in the notes, and here his doctrine conſonant to that of the Church. In his book *againſt Celſus*, he ſolidly confutes the falſe ſtories trumped-up concerning *J. C.* evinces the truth of the *Chriſtian* religion

ligion from the prophecies of the *Old Teſtament* foretelling *Chriſt*, from his miracles and his diſciples manners; ſhews the inſufficiency of reaſon and unenlightned nature to conduct one to the knowledge of one's duty; proves the Scripture-ſtile, which the *Pagans* contemn for its plainneſs, ought on that very account to be eſteemed, as calculated not only for the underſtanding of the wiſe of the world, but for all mankind in general; proceeds to mark out at length the minuteſt circumſtances of our Saviour's life from the *Jewiſh* prophecies, of whoſe antiquity no one can doubt, who has read *Joſephus* againſt *Appion*, or *Tatian* againſt the *Gentiles*; and obſerves, that ſince *Chriſt*'s coming, the *Jews* have no longer prophecies, miracles, or any diſtinguiſhing token of the divine aſſiſtance; that as to the *Pagans*, their prophecies were moſtly their prieſts impoſtures, ſometimes derived from impure ſpirits, who ſtood confeſt in the odd contorſions and ſhameful poſtures of their propheteſſes, but more frequently from the jugglings of their prieſts, expreſſing events in a confuſed heap of ambiguous terms, which might point either way. As to *Chriſt*'s miracles *Celſus* did not deny their performance, but aſcribed them to magic; upon which *Origen* argues: if a bad power is allowed to operate above nature, that bad one muſt be inferior to an higher ſupernatural one entirely good, with miracles diſtinguiſhable from the illuſions of the inferior one, by their ends and efficacy; for inſtance, *Moſes*'s were to form one whole nation

to

to ſanctity of manners; *Chriſt*'s to bring all nations to the knowledge and ſervice of God. But the devil's agents played their tricks for vile and corrupt ends, and their followers ſoon dwindled away to nothing: all the world cannot now produce thirty diſciples of *Simon* the magician; and *Theudas* and *Judas* of *Galilee*'s no ſooner ſprung up but they withered away. *Chriſt*'s reſurrection cannot be ſuſpected of any fraud: he died on the Croſs publicly in open day, before all the *Jewiſh* people, roſe the third day as he had foretold, tho' the officers watched his body with the utmoſt care to fruſtrate his prediction; forty days together he frequently appeared to his diſciples, and one time to a numerous company of 500, who bore witneſs to the truth of this ſurpriſing miracle, and to all his doctrines, tho' harſh to human reaſon, and ungrateful to fleſh and blood, and choſe to follow a crucified Maſter, and bear the inſults of the world, to the end they might find that happy reſurrection of which they had ſo ſtrong an evidence. The Apoſtles, as *Celſus* paints them, were of the dregs of the people, and ſo far deſtitute of the advantages of human learning, that they could not even read: from whence therefore, but from God, could they derive their power of perſuading the *Jews* and *Gentiles*, of making his doctrine, from a corner of *Judea*, ſpread itſelf over all the parts of the earth, and receive ſtrength even from the oppoſition of the powers of the world? Without this would they have dared to have preached, or their

hearers

hearers have quitted their ancient rites and customs, for such as were directly oppoſite to them, and the darling paſſions of mankind? *Chriſt*'s doctrine is ſtill atteſted by miracles; his diſciples without drugs or magical ceremonies cure the ſick, drive out devils by prayers and exorciſms, to which ſometimes they add faſting: even the reading of the Goſpel, and pronouncing the name of *Jeſus* have often the ſame effect; inſomuch that the very heathens have diſpoſſeſſed human bodies of evil ſpirits by the name of *Jeſus*: and the *Chriſtians* have from brutes drove out the devils, and from temples dedicated to themſelves. He eſtabliſhes the *Chriſtian* religion from the improvement and ſanctity of their proſelytes manners, from the compariſon of their congregations at *Athens*, *Alexandria*, *&c.* with thoſe of the heathens; from their modeſty and humility, which the force of truth had made even *Celſus* acknowledge; an humility not conſiſting in dirty clothes and a ſordid exterior, but in abaſing one's ſelf under the hand of God, *&c.* You ask why I do not adore the ſun: I anſwer, becauſe we are taught to raiſe up our thoughts beyond creatures, and adore the uncreated fountain and ſource of light: if created light is to be adored, why do not you adore every ſparkle of fire, every candle and lamp? You ſay we blame *Polytheiſm*, and yet hold it at the ſame time, ſince beſides God the Father we adore *J. C.* But, I anſwer, by the words of *J. C.* himſelf: *I and the Father are One: the Father is in me and I in him:* therefore

fore we adore one only God the Father and the Son. What I have hitherto put down is not *Origen*'s words, which would have been too long, but his ſenſe; what follows is literally tranſlated from him. —— We call angels certain adminiſtring ſpirits, who are ſent to adminiſter for the ſake of them who are to attain to the inheritance of ſalvation: and theſe aſcend to carry up the vows, the prayers and obſecrations of men to thoſe heavenly places, which wholly ſurpaſs this world in purity ... and from thence they again deſcend with commands to ſubminiſter to every one according to their merits .... theſe are called gods and *Dii* in the Scripture, but without any injunctions to adore them as gods, who adminiſter to us the gifts of God. Thus far *Origen* in anſwer to *Celſus*. In his *Treatiſe of Prayer:* The ſouls of the ſaints, who repoſe in the ſlumber of the juſt, pray with us, as it is ſaid in the book of the *Maccabees*, ... and ſince the imperfect knowledge we have in this world becomes perfect in the next life, it is a great abſurdity not to think the ſame of other virtues, and eſpecially of charity towards our neighbour, which we ought to believe much ſtronger in the ſaints than in mortal men, ſubject to frailties and imperfections. He adds, every perſon has his angel that hears and preſerves him, while he prays. This *Treatiſe of Prayer* is followed with an explication of *the Lord's Prayer*, where he obſerves kneeling to be neceſſary when we ask God pardon of our ſins. In his *Hom.* 3.

in

in Levit. if then you could not keep this order, hear what the order of the law commands: *If he has committed any of theſe ſins, let him pronounce the ſin he has ſinned.* For all our actions, of whatever nature they are, muſt be pronounced and laid open in public. If we act any thing privately, if we do it by bare words alone, if it is contained only in the ſecrets of our heart, yet all this muſt neceſſarily come to light and be made public. For he ſhall bring them in againſt us, who excites us *to* and accuſes us *of* ſin .... If therefore we can be before-hand with him, and be our own accuſers, we ſhall eſcape the malice of our accuſer the devil. Thus *David: I ſaid I will pronounce my injuſtice againſt me, and you remitted the impiety of my heart.* His *Hom.* 1. *in Pſ.* 38. is a kind of continuation of this diſcourſe, for thus he ſpeaks there: *Becauſe I pronounce my injuſtice.* This pronouncing we more commonly call the confeſſion of ſin ... and as they who have within them undigeſted food, if they vomit are relieved, ſo it is with them who have ſinned: but if ... they keep the ſin within themſelves ... they are almoſt ſuffocated with phlegm and the noxious humour of ſin ... but if they confeſs they expell their ſin as it were by a vomit.... Only take care, to whom you confeſs your ſin. Firſt, make proof of the phyſician, to whom you expoſe the cauſe of your languor, who knows to be infirm with the infirm — if ſuch a perſon give you any counſel, you may follow it, and put it in execution

tion ... if he perceive your languor to be ſuch that it ought to be laid open and cured in the aſſembly of the whole Church, for the edification of others, and your eaſier recovery, you muſt then obey the counſel of the skilful phyſician, *&c.* In his *Hom.* 2. *in Lev.* ſays he: there is a ſeventh hard and laborious remiſſion of ſins by penance, when the ſinner waſhes his bed in tears; and his tears become to him his bread day and night; when he bluſhes not to tell his ſin to the prieſt of the Lord, and ſeeks his medicine according to him that ſaid ... *I will pronounce againſt myſelf my injuſtice to the Lord, &c.* In which is fulfilled what *James* the Apoſtle ſays: *If any one among you ſhould be ſick, &c.* He ſpeaks after the ſame manner, *Hom.* 17. *in Luc.* There were wicked thoughts in men, which were therefore revealed ... that he who died for us, might kill them. For theſe thoughts could not be totally deſtroyed, as long as they were kept hid, wherefore if we have ſinned, we ought to ſay: *I have made known my ſin, &c.* For if we do this, and reveal our ſins, not only to God, but to thoſe who can heal our wounds and our ſins, then our ſins will be blotted out by him, who ſays: *Behold, I blot out your iniquities as a cloud, &c.*

10. His diſciple *Gregory Thaumaturgus* had by the power of his zeal and miracles made the moſt numerous part of his dioceſe profeſſors of the Goſpel, and moreover had built a ſpacious Church upon an eminence, which God was pleaſed to preſerve to future times from the

the rage of every perſecution, and from the fury of the earthquakes that in 334, and 503, laid waſte all the other places of the city; and now he prevailed upon his people ſo ſeaſonably to withdraw from the *Decian* ſtorm, that not one ſingle perſon amongſt them renounced his religion. He alſo retired this year, as did SS. *Cyprian*, *Denis* of *Alexandria*, *&c.* to be more ſerviceable to their flocks. The idolaters purſued *Gregory*, and came up cloſe to him and his deacon at their prayers, but took them for two trees; whereupon the perſecutor's guide, who knew there were no trees thereabouts, threw himſelf at the ſaint's feet, and became a *Chriſtian*. The idolaters diſappointed rage fell upon S. *Gregory*'s diſciples, who, by his prayers, obtained for them a ſtrength of mind triumphant over ſufferings, particularly for a young gentleman named *Troas*, who after a world of painful eſſays was honored with the purple crown of martyrdom. At this time *Alexander* of *Comana*, ſurnamed the *Collier*, had the ſame happineſs; his laſt trial was by fire, which far from melting down his courage, ſerved to refine him into a creature immortal and impaſſible. His election was thus: In the year 249, the people of *Comana* deputed perſons to S. *Gregory Thaumaturgus*, to deſire him to make them ſome Bp. whereupon he went thither, and animated the faithful by his actions and diſcourſe to live up to their ſacred profeſſion. The day of the election being come, their eyes were all upon perſons of birth and learning; but *Gre-*

gory

gory telling them, they muſt only have regard to the merit of the perſon, one of the chief told him in a contemptuous manner, that if he rejected thoſe who had ſuch illuſtrious qualifications, he had even as good chuſe *Alexander* the *Collier*. Upon which S. *Gregory* asking very gravely for him, he appeared in a ſmutty ragged condition, which ſet them all a laughing. But *Gregory* by divine inſpiration knew the value of this rough diamond, and therefore taking him aſide deſired to be informed from his own mouth of the motives that had engaged him in this trade. *Alexander*, whoſe advantages of birth and fortune were very conſiderable, told him his preſent condition proceeded from the deſire of virtue. I conſider, ſays he, this coal-duſt, which diſfigures me, is a ſort of a mask to ſcreen me from the eyes of the world: I am young, as you perceive, and in another dreſs might make a tolerable figure; theſe are occaſions of temptation to ſuch who have reſolved upon a ſtate of chaſtity, and my trade ſupplies me with an innocent ſubſiſtance. *Gregory*, now fully appriſed of his merits, gave orders to his men to waſh and dreſs him in epiſcopal robes, mean while he returned to the aſſembly and entertained them with the duties of a biſhop, till ſuch time as *Alexander* came forth: when they were much amazed to find ſo well-faſhioned and majeſtic a perſonage in him, and much more to hear him preach; for this he did with ſuch ſolidity, that moſt of them were perfectly charmed with him; only one young pragmatical

pragmatical *Athenian* laughed at his diſcourſe, as a heap of words thrown together without life or ornament; but this bold critic was ſeverely reprimanded for it the following night in a viſion. He was conſecrated with the uſual ceremonies, and ſhewed himſelf a worthy paſtor in laying down his life for his flock; as did alſo (next year) S. *Alexander* of *Jeruſalem*, and S. *Babylas* of *Antioch*, for theirs; both of them being enlarged from their chains and impriſonment only by death. S. *Chryſoſtom* in his panegyric of S. *Babylas* diſplays with all his eloquence this ſaint's excellent deportment towards the emperor *Philip*, his paſtoral virtues, and the miracles performed by his interceſſion after death, which I ſhall relate in the next age. S. *Alexander* left behind him a clergy formed to piety, from whom *Mazabanes* was taken to ſucceed him; and to promote learning, he founded an handſom library for his Church, which was of great ſervice to *Origen* and *Euſebius* of *Ceſarea*.

11. The virgin *Agatha*'s beauty and fortune had captivated the heart of *Quintian* governor of *Sicily*, who attempted by the moſt powerful ſolicitations of addreſs and intrigue to debauch the young lady from her faith, and make her a partner of his bed. But finding he could not ſucceed in quality of a lover, he cited her to his tribunal, under the character of a judge; telling her it was a ſhame for a woman of her birth to lead a baſe and deſpicable *Chriſtian* life. *Agatha* made anſwer, that this poor abject *Chriſtian* ſtate had ſomething

in it more great and elevated than all the pomp and wealth of kings. The judge enraged at theſe words made the ſtanders-by bruiſe with their fiſts that lovely face of which he had been ſo paſſionate an admirer, and proceeding in his cruelty applied the horſe-torture to her with burning plates of braſs, then cut off her breaſt and ſent her to priſon. The following night S. *Peter* appeared to her there and perfectly cured her breaſt. This miracle was ſo far from touching *Quintian*, that he cauſed her to be rolled upon fiery coals and broken potſhards. Amidſt theſe torments a dreadful earthquake ſhook the whole city, many houſes were ſwallowed up, and a wall fell that cruſhed to pieces two of *Quintian*'s deareſt friends. In this conſternation he committed the ſaint again to priſon, where giving thanks to God who had made her triumphant over a treacherous world and the torments inflicted by the governor, ſhe died the 5th of *February*. Pope *Damaſus* writ an hymn in her honour. *Catana* the ſcene of her martyrdom has been happy under her protection againſt the flames of *Etna*, for her veil has often viſibly puſhed them back, as they were marching with violence againſt the town. S. *Reparata*, a young virgin of *Paleſtine*, was half-broiled on the grid-iron, then led about the city, the executioners crying all the way: *Thus Chriſtians muſt be uſed:* but her conſtancy was above their cruelty; ſhe glorified God in all her ſufferings, but moſt particularly then, when ſhe was going to be beheaded for profeſſing his holy name.

12. *Eudemon* Bp. of *Smyrna*, the degenerate ſucceſſor of S. *Polycarp*, falſified the ſolemn oaths and engagements of baptiſm, by abjuring his faith and leaving a dangerous example to his flock. But whilſt the Bp. ſo ſhamefully reproached his profeſſion, *Pionius* a prieſt of *Smyrna*, by ſtanding up in vindication of his Church, reflected honour back upon it. Being brought before the judge, together with *Aſclepiades* and *Sabina*, he made an excellent ſpeech, equally courageous and eloquent. He refuſed to enter the idol's temple and was therefore ſent to priſon. He ſhewed in this confinement a ſerene countenance, which could not be diſturbed by any inordinate fondneſs of life. On the contrary, when led to puniſhment, blaming the ſlowneſs of the executioner, he pulled off his own cloaths, faſtened himſelf to the ſtake, and when the devouring flames ſurrounded him, with a zeal hotter than fire, lifted up his thoughts to heaven, and died with the ſame tokens of eaſe upon the torture, as infants give when they fall into gentle ſlumbers on their nurſes lap.

13. In *Armenia*, *Nearchus* and *Polieuctes*, two gentlemen of birth and merit, were engaged in a very particular friendſhip. Their differences in religion did not hinder a perfect agreement in their affections. But *Nearchus* was often uneaſy, fearing that this perſecution ſhould ſeparate them either by death or a long abſence. What he dreaded yet more was, that his friend ſhould die an infidel, and that thus there ſhould be an eternal ſeparation between them. *Polieuctes* ſoon freed him from theſe melancholy thoughts,

thoughts, by letting him know, that a viſion had brought him over to the *Chriſtian* faith. *Nearchus* was tranſported at this change, their natural affection was happily improved by a perfect agreement in goodneſs, and their mutual endearments were ſo many encouragements to virtue. *Polieuctes* immediately declared himſelf a *Chriſtian*, and his father-in-law, who was a magiſtrate, endeavoured to bring him back to idolatry by fair perſuaſions at firſt, and then by torments. He was equally inſenſible to them both: the laſt effort was a wife's and children's tears, and this indeed was a killing ſpectacle, but not ſuch an one as could break in upon his duty, or make him decline any ſufferings for the ſake of his religion. He was at length beheaded; the *Roman Martyrologe* mentions him the 13th of *February*, and the *Greek Menologe* honors the memory of his friend *Nearchus* the 22d of *April*.

14. At *Carthage* SS. *Victorin*, *Victor*, *Herenus*, *Donatus*, *Firmus*, *Venuſtus*, *Fructus*, *Martial*, *Ariſto*, *Fortuna*, *Credula*, *Herena*, and *Julia*, were caſt into two dungeons, almoſt ſuffocated there with ſmoak, and then ſtarved to death. *Mappalicus* expired on the torture, *Paulus* juſt ſurvived it, *Baſſus* died in the mines, and *Fortunio* in priſon. *Aurelius* tho' a youth twice confeſſed the faith, firſt before the inferior magiſtrates, for which he was rewarded with baniſhment; and ſecondly before the proconſul himſelf, when he approved his conſtancy under various torments. *Celerinus*, deſcended from a family of martyrs, followed them in the tracts

of their ſufferings; his grand-mother *Celerina* was crowned with martyrdom, probably under *Severus*, and had at *Carthage* a Church dedicated to her memory. His uncles, *Laurentinus* by the father's-ſide, and *Ignatius* by the mother's, both military perſons, fought the good fight to the laſt, and loſt their lives for *J. C.* under *Maximin*. *Celerinus* himſelf with invincible firmneſs bore impriſonment and famine; and with his legs nineteen days together upon the ſtretch, trampled upon and bruiſed the ancient ſerpent's head. *Numidicus* by his exhortations had ſent before him a plentiful number of martyrs ſlain by ſtones and fire; and joyfully ſaw the deareſt partner of his bed burned to death by his ſide with others, or rather borne up in ſafety to a better life. He himſelf half-burned and overwhelmed with a ſhower of ſtones was left for dead, when his daughter with filial piety ſeeking for his body, found ſome life in him, and brought him to himſelf. He was diſpleaſed to find his journey thus retarded, but his ſtay increaſed his intereſt with God, and redounded to the Churches advantage. Theſe are the chief martyrs mentioned by S. *Cyprian*, from whom we may take notice, that the *martyrs* were not only ſuch as expired under torments, but alſo thoſe who victoriouſly ſuffered them for the faith, and the *confeſſors* they, who for the ſame cauſe were impriſoned or baniſhed.

15. S. *Cyprian* in his baniſhment provided for the exigencies of his people, by ordering the clergy to apply the ſums he had lodged in their hands to the relief of the impriſoned, the ſick and

and the poor, eſpecially ſtrangers; by cautioning them from letting the people croud together at viſiting the confeſſors in priſon, for fear of giving umbrage, and being thereby denied admittance, but that the prieſts who go thither to offer up their ſacrifices ſhould take it by turns with one new deacon to attend them; by exhorting his flock, in mournful ſtrains, in faſtings and fervorous prayers to deprecate their ſins, the ſources of their preſent calamities; by reaching the tortured with proper perſuaſives to encourage them, and the lapſed with motives to recall them to life by the perfection of penance; and laſtly, by extending his care to the confeſſors and martyrs dear remains after death. The bodies, ſays he, of thoſe who depart this life in priſon, tho' untortured . . . are entitled to the martyrs honours, by having been in a readineſs to ſuffer with them. . . . Therefore mark the days of their deceaſe, that we may celebrate their memory with the martyrs; altho' indeed here my care may ſeem ſuperfluous, ſince *Tertullus* . . . among his other good offices . . . ſends me an account of thoſe who thus paſs from priſon and death, to liberty, life and immortality; and we celebrate the ſacrifices and oblations in their memory, which I truſt, through the bleſſing of our Lord, I ſhall ſoon offer up with you.

16. This deſired time was awhile delayed by *Tertullus*'s advice, who remonſtrated, it would be againſt the common good, that a perſon for whoſe blood the populace had ſo often called by name, ſhould appear and incenſe the government; and therefore by three letters diſpatched

together, (1.) to the martyrs and confeſſors, (2.) to his prieſts and deacons, and (3.) to his lay-brethren, he endeavoured to apply ſome remedies to the wounds of the lapſed, and reſtrain their forwardneſs within their bounds of modeſty, propoſing withal to perform this more effectually at his return. For the better underſtanding of this, we muſt obſerve, that it had been the cuſtom of the Church to puniſh idolatry, homicide, adultery, and ſome few branches of theſe three crimes very ſeverely; and for theſe whether committed privately or publicly, public penances were allotted; but with this difference, that the public offenders were obliged to perform them in rigour, and in the face of the Church confeſs the fault that occaſioned them, whereas the private ſinner came off more eaſily, and, beſides this, lay under no reſtraint of acquainting the world with the reaſon of this penitential ſtate; which a number of the moſt pious perſons frequently undergoing out of devotion, could be no mark of diſtinction betwixt the guilty and the innocent. There were four ſorts of penitents, (1.) the *Mourners*, who had their ſtation in the Church-porch, they were clad in penitential weeds, and with tears and groans begged that happy part of the faithful who by no criminal miſdemeanor were kept back from the ſacraments, to obtain a pardon for them from *J. C.* S. *Jerom* gives us a remarkable inſtance of this kind in the perſon of *Fabiola*, a *Roman* lady, who, being divorced from her huſband for his notorious debaucheries, married another in his life-time. When ſhe was made ſenſible of her

her fault, with *Mary* the ſiſter of *Moſes*, ſhe ſtaid out of the camp, preſenting herſelf at the door of the *Lateran* Church to the biſhops, the clergy and the people. This illuſtrious penitent appeared with diſhevelled hair and aſhes upon her head, in a torn ſable veſtment, beating her breaſt and ſwelling thoſe eyes with tears that had wandered about with a guilty concupiſcence. (2.) the *Hearers*, who were admitted to the ſermon, the epiſtle and goſpel, but to go out with the *Catechumens* at the beginning of the canon of the Maſs. Thence the penitents paſſed to the third rank of *Proſtate*: they ſtaid in the Church, after the *Catechumens* and *Hearers*, juſt long enough to receive the prayers of the clergy over them as they lay ſtretched out upon the ground. The laſt ſtation was that of the *Conſiſtents*, who were preſent at all the prayers of the faithful, but not ſuffered to communicate with them. Theſe different ſteps ſometimes took up a man's life, 20 years being allotted for wilful murder, 15 for adultery, *&c.* It is true, the biſhop's diſcretion often cut ſhort the time, frequently receiving the penitents into the laſt ſtage without paſſing the intermedial ones. When this courſe of mortification was over, the Bp. or prieſt, and ſometimes the deacon, gave the reconciling abſolution, and made them partake of communion and other privileges of the Church. This abſolution was never repeated to thoſe who relapſed again, nor hitherto granted to thoſe apoſtates who only deſired penance on their death-bed. They exhorted them indeed to a contrition for their ſins, a juſt confidence in the boundleſs mercies of our Redeemer, abſolving them ſacramentally at laſt,

but debarring them from this public reconciling abſolution, and the Viaticum of the Euchariſt.

17. Theſe rigorous ſatisfactions ſitting very uneaſy upon the lapſed, they had recourſe to the martyrs and confeſſors, who many times gave them letters whereby they might be admitted to communion. For the merits of theſe ſuffering friends of *J. C.* as conjoined with and derived from his, were by the Church held as invaluable treaſures, and accordingly applied as judged neceſſary to diſcharge the offenders debts and free them from their proportion of puniſhment. On this account no difficulty had been made of granting, in their honour, indulgences to the penitents, of relaxing the rigour of the canons in their favour, and abridging the ſtated time of penance. But now this cuſtom grew imperious, and proceeded with an air of command, eſpecially in *Lucian*, a perſon, who with a firm faith and invincible courage had profeſſed the name of *Chriſt*, but wanting a ſuitable ſtock of diſcretion diſtributed his communicatory billets promiſcuouſly to all who aſked for them. S. *Cyprian* being acquainted with this, writ to complain of theſe billets as deſtructive of the ancient diſcipline, and diſſerviceable to the Church; deſiring the martyrs to uſe circumſpection in the number of them, and to have regard to the diſpoſition of the penitents: concluding, that till the peace of the Church no lapſed, except the martyr-recommended ones in danger of death, ſhould be admitted to communion without previous penance. The lapſed diſſatisfied with theſe proceedings made inſurrections againſt their

their biſhops, loudly in the martyrs names demanded Church-communion, and terrified ſeveral into a compliance. S. *Cyprian* for his part was then labouring with the utmoſt difficulty to ſtem the popular torrent, when the declarations of the *Roman* clergy like a miracle ſtept in to his relief, as he expreſſes himſelf, in a letter he now writ to conſult them more particularly in this important affair, and give a full account of his own proceedings. The *Roman* clergy anſwered, that ſince S. *Fabian*'s martyrdom they were ſtill without a Bp. and therefore could not with proper authority give a peremptory determination of the matter in debate, but ordered proviſionally in the *interim*, that ſuch as were in danger of death and ſubmitted to penance in caſe of recovery ſhould be admitted, but not others, whoſe circumſtances could bear delay. This letter, which expreſſed an apoſtolical ſpirit, and maintained a noble dignity of ſtile, was penned by *Novatian*, of whom *p.* 428. S. *Cyprian* ſent copies of it to *Carthage*, and cauſed it to be publiſhed every-where; and writ four letters, the firſt directed to his prieſts and deacons, and the three laſt to them and his people. In the firſt he commends them for not communicating with *Gaius* a prieſt, nor with his deacon, who were convicted of having communicated with the lapſed; and as to the caſe of the two ſub-deacons, and the *Accolyt* (a caſe common to many others) who had abſented themſelves in the perſecution, but were now returned to their poſts, he would not determine it without his collegues and his people, but that mean-

mean-while they ſhould be ſuſpended, not from their functions, but, from their monthly dividend, which was to be reſerved entire, till the affair was diſcuſſed. In the three others he acquaints them with his motives for putting *Numidicus* a prieſt upon the roll of the *Carthaginian* ones, and for ordaining *Aurelius* and *Celerinus* readers, whoſe characters are already given, *p.* 419, 420.

Of CHRIST 251. *Of* DECIUS 3. *Of* GALLUS *and* VOLUSIAN 1. *Of* CORNELIUS 1.

1. WITH the expiration of the annual proconſular authority, the perſecution abated at *Carthage*; but the Church there met with new troubles from *Feliciſſimus* a domeſtic enemy. He was a layman of a conſiderable fortune, but a turbulent buſy incendiary, a defiler of virgins, an infamous adulterer, guilty of notorious frauds and extorſions, and almoſt of every crime. He now added that of ſchiſm, oppoſed S. *Cyprian*'s deputies, who brought ſupplies to the poor, and with an unprecedented fury threatned thoſe who ſhould receive theſe ſupplies, that they ſhould not communicate with him on the mount, a place probably where a Church was maintained by mony in his hands. S. *Cyprian* declared, that *Feliciſſimus* had pronounced ſentence upon himſelf, whereby he was deprived of communion, and as *Augendus* copied after him, he declared him, if he perſiſted in his fault, involved in the ſame excommunication. A few days after, five prieſts, who had oppoſed

oppoſed S. *Cyprian*'s election from the beginning, and frequently afterwards ſpirited up the lapſed againſt him, joined *Feliciſſimus*, and one of theſe five by his intrigues got him ordained his deacon, without S. *Cyprian*'s conſent or knowledge. This was *Novatus*, a man fond of novelties, inſatiably covetous, exceſſively arrogant, curious to betray, and flattering to deceive: a man who had embezzled the Church's treaſure, robbed widows and orphans of their due, and let his father die in the ſtreet for want, and afterwards took no care to ſee him buried. His conſciouſneſs of theſe and many other crimes, gave him juſt apprehenſions of being degraded even from lay-communion, a day having been fixed for the cognizance of his affair, but prevented by the perſecution which ſcreened him from cenſure, and afforded him opportunity of caballing. And now the faction ran ſo high, that it prevented S. *Cyprian*'s deſigns of viſiting his flock before *Eaſter*; he therefore by letters exhorted his people to guard againſt the ſnares of the devil, and give no ear to thoſe who had forſaken the Church. There is, ſays the ſaint, one God, and one *Chriſt*; and one Church and one Chair, founded by our Lord's voice upon *Peter*. There cannot be another altar erected, or another prieſthood ſet up beſides this one altar, this one prieſthood ... *whoſoever gathereth elſewhere he ſcattereth* ... ſhun the wolves who ſeparate the ſheep from their paſtor: avoid the invenomed tongue of the devil, who from the beginning of the world was deceitful and lying: a liar to deceive, a flatterer to deſtroy; who

makes

makes promiſes of good things, but pays in evil ones; promiſes life, and takes it away. In our caſe at preſent his works are manifeſt, his poiſon too; his deluſive promiſes ſpeak peace, to diſſuade you from a true and lawful one; offers ſalvation to offenders, leſt by penance they ſhould obtain it; and inſures the Church to you, at the ſame time that he exerts his whole force to ſeparate for ever from the Church thoſe who believe his ſayings. Now therefore, my dear brethren, take care that you ſtand faſt, and preſerve that glorious firmneſs in its full luſtre, which you have hitherto maintained in the perſecution. ——This is its laſt effort, which through the divine mercy will alſo quickly paſs away, ſo that ſoon after *Eaſter-day* is paſt, I may come to you with my collegues ... and adjuſt every thing to your ſatisfaction.

2. He came accordingly to *Carthage* at the prefixed time, and held a national council, wherein *Feliciſſimus* and *Novatus* were condemned. During this council, which laſted a long-while, tho' frequently interrupted, the news arrived of *Cornelius* being elected Bp. of *Rome*, a perſon whoſe worth made the Church amends for her long ſixteen months of widowhood; learning and virtue, a virgin modeſty and ſincere humility being the ſteps by which he paſſed through all the inferior eccleſiaſtical dignities to the higheſt. *Novatus* at the opening of the council fled to *Rome*, and, like an evil ſpirit, carried thither the hurricanes and tempeſts he had raiſed at *Carthage*, by exciting *Novatian* to break-in upon the harmony and concord there. *Novatian* was a per-

a perſon perfectly qualified for this purpoſe; he had eſtabliſhed his reputation by philoſophy, eloquence, and ſeveral other excellent talents, corrupted by a ſecret but violent ambition, which made him in broken murmurs breathe his reſentment of *Cornelius*'s election, as an injurious preference to his own ſuperior merit. *Novatus* by his artful encomiums on him added fuel to his frenzy, till at length they ſtruck up together an unhappy union of ſchiſm and revenge, and propagated their calumnies againſt the Pope ſo ſucceſsfully, that even ſome of thoſe, whoſe faith had conquered torments, were a while impoſed upon. S. *Cyprian* and the *African* Bps. for their parts proceeded with caution in this affair, deputing their brothers *Fortunatus* and *Caldonius* to *Rome*, that they might be fully informed of the ſchiſm there, and endeavour to put an end to it. Mean-while *Novatian*, with much ſeeming humility, proteſted he had no thoughts of being Bp. and took a ſolemn oath he did not aſpire to that dignity, tho' the indirect means he took to obtain it diſcovered the hypocriſy of his proteſtation: for he ſent two of his accomplices into ſome obſcure parts of *Italy*, to invite three of the moſt ignorant biſhops to *Rome*, as being the only perſons capable of pacifying the troubles there. In this conceit they ſet out for *Rome*, where *Novatian*'s confidents prepared lodgings for them, and made them an entertainment, at which they drank to an exceſs, and in this pickle at four in the afternoon upon *Novatian*'s entry, they ordained him Bp. of *Rome*, as if *Cornelius*'s election had been null,

and

and the holy ſee vacant. In this manner was performed the ordination of *Novatian* the firſt Anti-pope; who beſides this crime of ſchiſm had other defects, that excluded him from the epiſcopal character: for, being poſſeſſed by the devil and freed by exorciſms, he embraced the *Chriſtian* religion in quality of a *Catechumen*; and thus the devil was the occaſion of his *entry* into, as well as *exit* from the Church; and as to baptiſm, he only received it by being ſprinkled upon his death-bed in a dangerous diſtemper, and upon his recovery never received the ſacrament of confirmation. On account of theſe capital irregularities the clergy oppoſed his prieſtly ordination, but the Bp. who had a great kindneſs for him, prevailed that he might be ordained notwithſtanding theſe impediments. Being thus advanced he refuſed during the perſecution to aſſiſt the ſick, and in a paſſion told thoſe, who deſired it of him, that he would be a prieſt no longer, but follow philoſophy of another kind. And now he grew very rigid, and taught that no perſons who fell into ſin after baptiſm could be admitted to penance or communion, but muſt be left wholly to God's judgment; in which he was ſeconded by *Novatus*, that very *Novatus*, who in *Africa* had ſtickled ſo hard for the admiſſion of public delinquents to communion without the impoſition of previous penance. To fix his party, he made them at receiving the holy Euchariſt ſwear by the body and blood of *Chriſt*, that they would never abandon him nor return to *Cornelius*, whoſe reputation he wounded with the ſharpeſt invectives

by

by his agents, whom he ſent to different places, and by his circular letters to *Denis* of *Alexandria*, *Fabius* of *Antioch*, *Cyprian* of *Carthage*, *&c.*

3. Theſe letters had different effects. *Fabius* Bp. of *Antioch* leaned towards *Novatian*'s party, which made *Cornelius* write four letters to undeceive him. S. *Denis* of *Alexandria*, better appriſed of *Novatian*'s illegal proceedings, his pernicious opinion, and dangerous ſchiſm, writ to *Fabius* and to *Novatian*. To the latter as follows: *Denis* to his brother *Novatian*. If, as you ſay, your ordination was againſt your will, you will convince us by dropping your pretenſions to it. One ſhould ſuffer any thing rather than divide the Church of God; nor would it be leſs glorious to ſuffer on this account, than for not ſacrificing to idols; but much more, as I take it, inaſmuch as it is greater to die for the ſalvation of the whole Church, than for that of a ſingle perſon. Now if you can perſuade, or oblige thoſe that follow you, to come back to the Church, this action of yours will be ſo excellent, that it will ſurpaſs the greatneſs of your fault, which will be no longer imputed to you, but be loſt in your praiſes; but if you have no longer that power over others, at leaſt have regard to your own ſoul. I deſire God may give you health and a love of peace. *Tillemont* takes notice, that in this letter, S. *Denis* calls *Novatian* brother, in hopes of curing him by his mildneſs, but takes care not to give him the title of Bp. and to avoid exaſperating him on this ſubject, very prudently abſtains from taking that title

title himſelf. We have only a fragment of his letter to *Fabius:* wherein after mentioning ſeveral things relating to penance, and of thoſe who ſuffered martyrdom at *Alexandria*, he adds: I will give you one inſtance of what hapned amongſt us. There was a certain old man called *Serapion*, who had led a life without reproach, till ſuch time as he fell in the perſecution. He often demanded the pardon of the Church, but no one gave it to him, on the account of his ſacrificing. At long run he fell ſick, and had the uſe of his ſpeech and ſenſes taken from him for three days together, but the fourth day coming a little to himſelf, he called for his grandſon by his daughter, and ſaid to him: How long, my child, do you detain me here? Make all the haſte you can, I beſeech you, and get me abſolved. Bring one of the prieſts to me; and upon ſaying this, he loſt his ſpeech again. The young boy ran immediately for the prieſt; but it was night, and the prieſt was ſick. However (it being my orders, that dying perſons upon aſking it might be reconciled, eſpecially if they aſked it before their ſickneſs, that they might make their *Exit* from this life with the hopes of a better) the prieſt gave a ſmall particle of the Euchariſt, bidding him dip it in water, and put it into the old man's mouth. Accordingly the boy returned with this particle, and when he was nigh at hand, before he could enter in, *Serapion*, as it were recovering himſelf, cried out: Are you come my ſon? the prieſt he could not — do you then immediately what he has enjoined you, and diſmiſs me.

Upon

Upon this the boy moiſtened the particle, put it into the old man's mouth, who gently ſwallowing it down, expired. Does it not manifeſtly appear, that he was ſo long reſerved in this life, that he might be reconciled at laſt, have his crime aboliſhed, and in conſideration of his former virtues be acknowledged by *Chriſt*, and owned for one of the faithful? What ſucceſs this letter had is uncertain, for *Fabius* died ſoon after, and was ſucceeded by *Demetrian*. —— S. *Denis* writ many other treatiſes upon this occaſion, *viz.* to the *Chriſtians of* Egypt, *of Penance*, wherein he tells how the lapſed are to be treated, and diſtinguiſhes the different degrees of ſin: to *Conon* Bp. of *Hermopolis*, to the *Armenians*, whoſe Bp's name was *Meruzanes*, *of Penance*: letters to the *Laodiceans*, whoſe Bp. was *Thelmidres*: a letter to reprimand his flock at *Alexandria*, and a letter to *Origen*, *of martyrdom*.

4. S. *Cyprian* and the aſſembled fathers of *Carthage* employed their pens in the ſame cauſe, and writ to all their brethren throughout *Africa* (properly) *Numidia*, and the two *Mauritania's*, to aſſert the canonicalneſs of *Cornelius's* election, and the novelty of *Novatian's*. And as they zealouſly oppoſed theſe *rigoriſts*, ſo they no leſs vigorouſly maintained the diſcipline of the Church againſt the *laxiſts*, by excommunicating *Feliciſſimus* for a third time. Then the affair of the lapſed came on, which was decided in a middle way between *Novatian's* of not reſtoring them upon any terms, and *Feliciſſimus's* of reſtoring them without any terms; it being or-

dered, that a regard ſhould be had to the circumſtances of the *libellatici*'s and other offenders crimes, who ſtood recommended by the martyrs letters and an exemplary ſorrow, of all which they ſent a ſynodical letter ſubſcribed by the biſhops hands to S. *Cornelius* at *Rome*, who in a ſynod there of ſixty biſhops, and a greater number yet of prieſts and deacons, condemned the *Novatians*, and ratified the decrees of the *Carthage* council, particularly enacting, that fallen biſhops and prieſts ſhould be admitted to penance and lay-communion, but remain for ever debarred from the exerciſe of their functions, and be deprived of all prieſtly honours. This decree was put in execution in regard of *Trophymus* a prieſt, who had carried many off from the Church, but had repented, and with much ſubmiſſion brought back with him the flock he had miſled; as alſo in regard of one of the Bps. who ordained *Novatian*, and immediately after with tears confeſſed his fault, and repented of what he had done.

5. *Novatian*'s party falling away at *Rome*, he made a new attempt in its favour, by ſending into *Africa Evariſtus* a Bp. *Nicoſtratus* a confeſſor, the famous *Novatus*, and two others; but their cauſe had there the ill ſucceſs it deſerved, and to compleat its ruin, upon *Novatus*'s quitting *Rome*, the confeſſors *Urbanus*, *Sidonius*, *Maximus* and *Macarius*, who had ſided with *Novatian*, became ſenſible of their errors, and humbly deſired admiſſion to the Catholic Church. S. *Cornelius* had often lamented the unhappy fall of ſuch once bright examples of

ſuffering

ſuffering virtue, and therefore by the advice of his preſbytery, and of five biſhops of other Churches, happily that time at *Rome*, he granted them the deſired reconciliation, at which they broke out into the following words: we acknowledge *Cornelius* Bp. of the holy Catholic Church, made choice of by God, and by *Chriſt* our Lord: we were impoſed upon by ſmooth words, and artful dealings; and however our actions had a face of joining with the ſchiſmatic, yet our hearts always led us to be with the Church; for we know, that as there is but one God, one *Chriſt* whom we have confeſſed, and one H. Ghoſt, ſo there is but one Bp. of the Catholic Church. This news S. *Cornelius* ſent to S. *Cyprian*, who expreſſed his thanks and tranſports of joy at ſo important a conqueſt, in his anſwer to this holy Pope, and in his congratulatory epiſtle to the confeſſors.

6. This joy the latter end of *October* was ſucceeded by another, *i. e.* the death of *Decius*. He went againſt the *Goths*, who had made irruptions into *Meſia* and *Thrace*, laying all waſte before them; and gave them battle, which he had probably gained, but for the treachery of *Gallus* his lieutenant, who adviſed the *Goths* privately to lay an ambuſcade in a moraſs, and then perſuaded the emperor to a vigorous purſuit. In this fight *Decius*'s ſon was ſlain, and he himſelf ſpurring his horſe on, was ſwallowed up in the mire. Different hands have given us his picture ſo variouſly, that they have little reſemblance with one another, nor can we know which approaches neareſt the original. The

greateſt part however paint him in the colours of ambition, courage, cruelty, wit and indiſcretion. *Gallus* who betrayed ſucceeded him.

7. *Decius* had not been long ſlain when S. *Cyprian* publiſhed two treatiſes, *viz. Of Church Unity*, and *of the lapſed*. In this laſt he ſpeaks to the following purpoſe: Peace, my beloved brethren, of which not long ago the incredulous almoſt deſpaired .... is now reſtored to the Church, and our ſecurity repaired by the divine aſſiſtance and vengeance on our enemies. The ſtorms of perſecution are driven away, and leave our ſouls poſſeſſed of joy and quiet: for this let us pay our grateful thanks to God, and loudly proclaim his benefits, which we were not wanting to perform even amidſt our miſery and oppreſſion; nor could our deadly foe in the worſt of times ſo far prevail, as to hinder us from praiſing his glory whom we love and adore with all the powers of our ſoul. The wiſhed-for day ſucceeds the blackeſt night, and the world now ſhines out with the ſplendor of God .... with the martyrs, who made the violence of torments yield to their conſtancy, whoſe hands inur'd to works of ſalvation reſiſted the ſacrilegious ſacrifices, whoſe mouths ſanctified with the body and blood of the Lord refuſed the meats of the idols, whoſe foreheads marked with the ſign of God ſcorned the crown of the devil. .... And here the women triumph with the men, conquering at once the world and their ſex; the virgins riſe crowned with a double glory, and the very boys give proof of a manly courage. — But this joy, which otherwiſe would be pure and ſincere, is

daſhed

daſhed by the melancholy thought, that our capital enemy has torn from us a part of our bowels. — What part remains for me to act in this mournful juncture, when various tides of paſſions crowd in upon my thoughts? What words ſhall I uſe, or rather what tears beyond the power of words, to expreſs my grief for our wounded body, for the loſs of a people once numerous and dear to God? For who is there can be ſo hardened and deaf to the voice of pity, as to ſtand unmoved amidſt the deſolation and ruin of his people, and behold with dry eyes the miſerable ſad remains? I grieve, my brethren, I grieve with you: nor can the ſenſe of my own private health aſſuage my ſorrows, when the paſtor ſuffers with redoubled wounds in his flock, and ſhares the heavy load of every one with a preeminence of woe. I join my tears with the weepers, ſympathiſe with the afflicted, and when I conſider my fallen brethren, imagine my ſelf in the number. —— Then, having deſcribed the general corruption and avarice of both clergy and laity in time of peace, as the unhappy cauſe of this perſecution, which ſome improved to their amendment and correction, while others took occaſion from it, either to court or accept the commerce of hell in the manner deſcribed, *p.* 400. He proceeds: Now, as if the perſecution had been too merciful, a new and worſe calamity takes its riſe, and deſtroys with blandiſhments, under the colour of kindneſs. For the raſhneſs of ſome have thrown down the barriers of the Goſpel, broke in upon the laws of God, and granted theſe lapſed a

peace and communion, dangerous to the givers and uſeleſs to the receivers. . . . with a ſacrilegious abomination they approach the holy of God and receive the body of our Lord with hands ſullied and polluted with the ſteams of victims, and with mouths almoſt freſh-exhaling the fumes of idolatrous offerings; when the Scripture ſtands in their way, and cries out: *Every one who is clean ſhall eat of the fleſh: but the ſoul which eateth of the fleſh of the ſaving ſacrifice . . . and his uncleanneſs is upon him, that ſoul ſhall be cut-off from the people:* and again the Apoſtle bears witneſs to this, ſaying: *you cannot drink of the chalice of the Lord, and the chalice of the devils: nor can you partake of the Lord's table, and the table of devils.* Again . . . *whoever ſhall eat the bread, and drink the chalice of our Lord unworthily, he ſhall be guilty of the body and blood of our Lord.* — But if the incredulous are little affected with things at a diſtance, let the examples that are even preſent before their eyes inforce a wholſom terror. What dreadful inſtances have we continually before our eyes of divine vengeance inflicted on thoſe who denied him, and whoſe miſerable ends we lament? how have they groaned under their pains, tho' the great day allotted for them was not yet arrived? thus ſome were puniſhed for a warning to others, that the ſufferings of a few might be an example to all. One that went up unforced to the capitol, had no ſooner denied *Chriſt*, but he was ſtruck dumb, and puniſhed in the ſame member as he had committed the crime, which could now form no words

to

to implore mercy. A woman of the ſame ſtamp being in the bagnio (for this was wanting to compleat her crime, that ſhe who had loſt the grace of the vital laver, ſhould ſtrait go to the bagnio) was ſeized there by an unclean ſpirit, and in her fury tore and mangled with her teeth that tongue that had ſo impiouſly fed on, and ſo impiouſly denied *Chriſt:* and then, tortured with the racking pains of her bowels, gave up the ghoſt. —— Another woman ſtole in among us whilſt we were ſacrificing, but the ſacrament was not food to her but a cutting ſword, and, as if ſhe had taken a draught of deadly poiſon into her throat and ſtomach, ſhe preſently began to loſe her reſpiration, to be thrown into ſtrong convulſions, and fall down trembling and agonizing. . . . Another who going to open with polluted hands a cabinet, in which was the holy of the Lord, was deterred from her deſign by a flaſh of fire that broke out from thence. A man who had alſo been tainted, mixed unobſerved with the reſt of the communicants, to partake with them of what the prieſt had conſecrated in celebrating the ſacrifice, but had not power to eat, or ſo much as touch the holy of the Lord, for, upon opening his hands, he found in them nothing but aſhes. . . . . How many daily examples have we before us of ſuch as theſe, who are ſeized by the devil, or driven to madneſs or deſpair? . . . But let every one conſider not what another ſuffers, but what he himſelf deſerves to ſuffer, nor think he has eſcaped puniſhment, becauſe delayed; but rather dread a ſeverer one from God, ... who judges not only our deeds, but

our words and thoughts, in the very inmoſt receſſes. How much more commendable are thoſe perſons, who, tho' neither polluted with ſacrifices or the magiſtrates tickets, yet, becauſe they had thoughts of it, confeſs theſe thoughts to the prieſt of God with ſorrow and ſincerity, lay open their conſciences and expoſe the guilt of their mind? . . . Let every one, my beloved brethren, confeſs his fault whilſt he is in this world, whilſt his confeſſion may be admitted of, whilſt his ſatisfaction, and the remiſſion of his ſins by the means of the prieſt may be grateful before God.

8. In his treatiſe *of Church Unity*, after having premiſed, that the devil finding his darling idols in a great manner deſerted at the coming of our Saviour, had by new wiles drawn people to perdition under the name of *Chriſtians*, he goes on thus: theſe he wreſts from the Church, and plunges them into new darkneſſes at the ſame time that they imagine to themſelves to have paſſed the night of this world, and to have drawn nearer to the ſplendor of the next. —— This comes, my dear brethren, from not tracing things up to their ſource, from not ſeeking the head, and not obſerving the doctrine of our heavenly Maſter. Which if any one conſiders, he will ſtand in need of no long arguments. The proof to gain belief is eaſy by a compendious truth: the Lord ſays to *Peter*: *I ſay unto thee, thou art Peter, and upon this rock I will build my Church, &c.* Upon this one he builds his Church, and ſays to the ſame *Peter* after the reſurrection, *feed my ſheep.* And tho' he

he gave all his Apoſtles after the reſurrection a like power, by ſaying: *As my Father ſent me, even ſo I ſend you; receive the H. Ghoſt, whoſoever's ſins you remit, they ſhall be remitted unto him, and whoſoever's ſins you ſhall bind, ſhall be bound unto him:* yet that he might manifeſt unity, he diſpoſed by his authority the ſource of that ſame unity to take its riſe from one. For the others were in truth, what *Peter* was, Apoſtles veſted with the ſame fellowſhip of honour, and power, but the beginning proceeded from unity, that the Church of *Chriſt* might be noted and ſhewn as one. ——The Church, which by a fruitful increaſe extends itſelf into a multitude is one: as the ſun has many rays and is but one light: as a tree has many branches, and but one root fixed deep in the earth: and as one fountain-head has many ſtreams and rivulets that flow in various numbers thence, and yet retain but one ſource and origin. Force from the ſun its ray, there will be no divided light: break a branch from the tree, and you blaſt the gardener's hopes of fruit; cut-off from the ſtream the communication with the fountain-head, and it will dry-up and be no more. So the Church reſplendent with the light of God darts her rays throughout the univerſe, and tho' thus diffuſed in every place, retains the ſame unity of light and body: ſhe extends her fruitful branches throughout the whole earth, and waters it everywhere with copious ſtreams, yet we trace them up to one head, one origin, one fruitful common parent of them all. We are born in her boſom, nouriſhed by her milk, and animated with

with her Spirit.... It is ſhe who trains us up to God, and aſſigns her children to his kingdom. Whoever is ſeparated from the Church, is joined to an adultereſs, and forfeits his title to the promiſes of that Church. Nor can he ever obtain the rewards promiſed by *Chriſt*, who abandons the Church of *Chriſt*, but becomes profane, an alien, and a down-right enemy. Nor can he have God for his Father, who has not the Church for his mother. Could any one eſcape, who was out of the ark of *Noe*, then a man out of the Church might eſcape too. — What peace then can theſe enemies of their brethren promiſe to themſelves? what ſacrifices can theſe rivals of the prieſts of God celebrate? can they think that *Chriſt* is with them when they are aſſembled together, who are aſſembled out of the Church? For ſuch perſons, tho' they ſhould be put to death for the confeſſion of his name, yet their ſtains would not be waſhed off with their blood. For the ſin of ſchiſm is of ſo black a dye, that it is not to be expiated even by ſuffering for *Chriſt*. He cannot be a martyr who is not in the Church, nor obtain the kingdom of God, who abandons the Church which is to reign in heaven. — This crime of ſchiſm ſeems more heinous than that of the lapſed, who are in a ſtate of penance, deprecate God by plenary ſatisfactions, and deſire re-admittance to the Church.... from whence perhaps they were carried away by force and compulſion; whereas ſchiſmatics obſtinately keep out of the Church, and have the ſum total of their guilt chargeable upon their will. The lapſed hurts only himſelf,

but

but he who propagates ſchiſm or hereſy, endeavours to deceive or draw down many with him. So that in one caſe there is the riſque of only a ſingle ſoul, but in the other of many. —Theſe treatiſes confound all ſchiſms, tho' particularly levelled at the *Novatians*.

Of CHRIST 252, 253. *Of* GALLUS *and* VOLUSIAN 2. *Of* VALERIAN *and* GALLIEN 1. *Of* CORNELIUS 2. *Of* LUCIUS 1, 2. *Of* STEPHEN 1.

1. NOVATIAN, mean-while, gave the moſt invidious turns to all *Cornelius*'s proceedings, accuſing him of receiving ſhoals of idolaters to communion, without the leaſt previous penance, and of re-inſtating *Trophymus* a Bp. who had offered incenſe to idols, *&c.* and theſe miſrepreſentations had ſuch effect, that *Antonian* a Bp. of *Numidia*, who had hitherto communicated with *Cornelius*, began to ſtagger, and writ to S. *Cyprian* on this head, who returned anſwer: that it was unbecoming one of his character to be borne away with every breath of wind, that S. *Cornelius*'s tranſactions in regard of the lapſed (of which he gave him a detail) were conformable to the canons, and grounded upon prudential motives; that his conduct in every reſpect was juſt, and that the eminent virtues which adorned his ſoul made him an honour to the ſee of *Peter*, which he was by violence compelled to ſit in, and from whence he taught the leſſons of ſalvation with the utmoſt intrepidity, at a time when a perſecuting

perſecuting tyrant of the prieſts of God threatned them with every kind of cruelty, and had them in ſuch deteſtation, that he could ſooner have borne a contending rival for the empire, than a Bp. conſtituted at *Rome:* that it was down-right calumny to charge him with the receipt of a ticket or certificate: that what he had done in regard of *Trophymus* was no more than what S. *Cyprian*'s predeceſſors had done frequently on like occaſions; that *Trophymus* had brought back his flock (who would not have returned without him) and with them humbly confeſſed his error, and ſubmitted to the penance of the Church; after all which, upon mature deliberation he was admitted to lay-communion, but not re-inſtated; that the receiving the lapſed to communion without previous penance was a fiction like the reſt, unleſs they mean thoſe, who in danger of death were admitted to the peace of the Church, whom, ſays he, we cannot choak or kill, becauſe they received the peace as dying perſons: that as there were different kinds of lapſed, ſo different penances were proportioned to their offences: that *Stoiciſm* indeed puts all ſins upon the level (*Novatian* had taught the *Stoic* philoſophy) but that the *Chriſtian* religion widely different diſtinguiſhes their degrees, awarding ſhorter penances to the forced than to the voluntary ſacrificers, to the apoſtates who had ſcreened their brethren from the participation of their crime, than to thoſe who had betrayed others into the ſame apoſtacy; and the ticket-men, or *libellatici*, who had fined to the magiſtrates to ſay they had ſatisfied the law,

than

than to the ſacrificers; tho' even theſe we ſhould endeavour to reſcue from the hands of the enemy: nor need theſe proceedings give any apprehenſions of leſſening the number of the martyrs, or putting the lapſed on the level with thoſe who have preſerved their faith inviolate, no more than the practice of allowing peace to adultreſſes, of leſſening the number of virgins, or taking-off from the glory of their profeſſion. It is one thing, ſays he, to ſtand in hopes of pardon, another to enter into glory; one thing for a man to be ſent to priſon, and not to come out from thence till he has paid the uttermoſt farthing; another to receive immediately the reward of his faith and virtue: one thing to be cleanſed from one's ſins by tedious pains and ſufferings, and by being a long time purged by fire; another thing to have purged them all already by one's paſſion: in fine, it is one thing in the day of judgment to be ſuſpended by the ſentence of the Lord; and another thing to be crowned by him. He adds, that he had much more to ſay upon this topic, which he would diſcourſe of more at large, if he found an opportunity of coming to him.

2. He received another letter from *Fortunatus* and five other Bps. written the beginning of the *Eaſter* holidays, concerning three *Chriſtians*, who had generouſly before the proconſul profeſſed their faith amidſt torments, but at laſt had ſunk under their length and violence into idolatry, which ever ſince (*i. e.* from 250) they had deplored with tears and penance. Now the queſtion was, if without any further penance they might be admitted to communion; and S.

Cyprian

Cyprian anſwered, that his particular ſentiments were on the affirmative, but would diſcuſs the point more at large in an aſſembly of Bps. when the feaſts of *Eaſter* (which this year fell on the 11th of *April)* were over. In all appearance this was the council held the 15th of *May* the ſame year of 66 or 72 Bps. who, we may preſume, determined, as S. *Cyprian* had done, in the three *Chriſtians* favour. There *Fidus* an *African* Bp's letter was read: the firſt part was touching a Bp. called *Therapius,* who had granted reconciliation to *Victor* a fallen prieſt of his dioceſe, before he had ran through his courſe of penance, and that without the people's deſire of abridging his time, without any ſickneſs or other neceſſity: the ſecond was of infant-baptiſm, which he thought ſhould no more than circumciſion be conferred till the 8th day. As to the firſt they reprimanded *Therapius* their collegue, and admoniſhed him to deſiſt from ſuch proceedings for the future, but would not reverſe the reconciliation he had too lightly granted his prieſt, nor deprive him of lay-communion: as to the ſecond, they all unanimouſly declared, that God was no more a reſpecter of ages than of perſons, and that, as much as lay in them, they ought to exclude no one from baptiſm and the grace of God. For, ſays S. *Cyprian,* writing to *Fidus* in the name of this council wherein he preſided, if the greateſt ſinners coming with faith receive the remiſſion of their ſins and baptiſm, how can we refuſe it to an infant newly-born, who has no ſin; but inaſmuch as he is born of *Adam* according to the fleſh, and by his firſt birth

birth has contracted the contagion of the ancient death? Such a one ought to have a more eaſy acceſs for the remiſſion of his ſins, ſince they are not his own proper ſins that are remitted, but the ſins of another.

3. *Privatus* of *Lambeſa* (mentioned *p.* 386.) came to this council, and demanded to be heard in order to juſtify himſelf; but, as he had already been condemned by a council of 90 Bps. by S. *Fabian* Bp. of *Rome*, and by *Donatus* S. *Cyprian*'s predeceſſor, they would not allow the reviſion of his cauſe. *Privatus* made it ſtill worſe by ſiding with *Feliciſſimus*: moreover in imitation of the *Novatians*, who had lately conſtituted biſhops for almoſt every ſee, and a certain *Maximus* for *Carthage*, he ordained for the ſame place one *Fortunatus* of *Feliciſſimus*'s gang. They gave out there would be 25 biſhops at his ordination, but there was ſuch an happy ſcarcity of biſhops among them, that they could not muſter up above five, *viz.* (1.) *Privatus*; (2.) *Felix* ordained by *Privatus* in his hereſy; (3.) *Jovinus*, and (4.) *Maximus*, condemned for joining in heathen ſacrifices and other crimes, which ſentence of condemnation was repeated and confirmed in laſt year's council; and (5.) *Repoſtus*, who had fallen himſelf, and involved part of his flock in the ſame calamity. Then, ſays S. *Cyprian*, they made a farther venture, and ... ſet ſail to *Rome*, to the chair of S. *Peter*, the Church of principal account, from whence the unity of the ſacerdotal college takes its riſe ... and to which perfidy could have no acceſs. Accordingly *Feliciſſimus*, S. *Cyprian*'s old

old enemy, one of the deputies there, was rejected with the utmoſt confuſion; and at *Carthage* his party, finding this rival Bp's ordination had ſtrongly rooted ſchiſm, and quite cut off the hopes they had of being admitted to the Church without penance, almoſt to a man abandoned him, and implored the peace of the Church, which was accorded to the leſs criminal, but denied to others, who demanded it with an air of haughtineſs, leſt the ſound brethren, who oppoſed their admiſſion, ſhould be infected as well as ſcandalized.

4. And now S. *Cyprian*, by the advice of one and forty of his brother biſhops met together, opened the boſom of the Church to thoſe who had fallen through frailty, and gave their reaſons for this manner of proceeding in a letter to the Pope. In the peace of the Church, ſay they, we lengthned out our penances, ſo as to be ready to aſſiſt the ſick at their *exit* from this mortal life .... but now we are admoniſhed by frequent viſions and revelations of a riſing perſecution yet more ſevere than the late one; we find that not only the infirm, but the ſtrong alſo, ſtand in need of the reconciling peace, that we may not leave thoſe naked and unarmed, whom we excite and exhort to battle, but arm them with the protection of the blood and body of *Chriſt*; and ſince the *Euchariſt* was framed for this, that it ſhould be a ſafe-guard for the receivers, we muſt arm thoſe whom we deſire ſhould be ſecure from their adverſaries, with the bulwark of the food of the Lord. For how can we teach or encourage them to ſhed their blood in the confeſſion of his name,

if

if we deny the blood of *Chriſt* to them, juſt as they are entering the engagement? or how can we make them fit for the chalice of martyrdom, if we do not firſt by the right of communication admit them to drink in the Church the chalice of the Lord? — Moreover it redounds to the glory and honour of epiſcopacy to have given peace to martyrs, that thus we prieſts, who celebrate the daily ſacrifices of God, may prepare for his divine Majeſty victims and hoſts.

5. The riſing perſecution S. *Cyprian* foretold was now ſet a-foot, *Gallus* beginning to imitate his predeceſſor, in perſecuting the members of the living God. But he revenged their blood by a dreadful plague which laid waſte all the provinces of the empire. It began in *Ethiopia*, and like a devouring fire ſpread itſelf throughout the world, raging in this manner for the ſpace of ten years. The occaſion of it at *Neo-ceſarea* is very remarkable, and recounted by S. *Greg.* of *Niſſa* as follows: the feaſt of an idol was kept there with great ſolemnity for many days together, to which people came flocking in from all quarters in prodigious numbers. A great part of the devotion conſiſted in criminal diverſions, and the theatre being crouded, the people cried out one and all to this god of theirs, that by his power he would enlarge the place. This impious prayer came to *Greg. Thaumaturgus*'s ears, who told them they ſoon ſhould have more room than they cared for. Immediately a dreadful plague broke in upon them, turned their muſic into weep-

ing, and, ſpreading like wildfire, ſwept this numerous multitude almoſt away at one ſtroke. In this extremity neither phyſic nor their idols being able to bring any relief, they had recourſe to *Thaumaturgus*, and by the viſible aſſiſtance of his prayers the peſtilence abated, and the deſtroying angel took his leave. S. *Cyprian* took occaſion from this mortality to mind his flock of their duty, to ſet them above the terrors of death, and wean them from a life ſo full of miſery, ſhewing at the ſame time the *Chriſtians* in general, that this common misfortune ſat the leaſt heavy upon them, for that now their virgins might venture along the ſtreets without fearing the brutal luſt of raviſhers, and their young men be trained up to virtue and modeſty, free from the inſulting raillery of the *Pagans* ſo common in more proſperous times. That now the trembling female ſex need no longer decline death from their perſecutors hands, ſince they met it every-where equally dreadful, but with more tedious delays and lingring executions in this *epidemical* ſickneſs. That the conſideration of an immortal ſtate and inexpreſſible bliſs above, made death the object of their deſires; while the poor *Pagans* might well ſtand pale and ſhivering at the thoughts of it, whoſe lives and principles could aſſure them of no happineſs on the other ſide the grave; that it was great to encounter death and deſtruction on every ſide, to ſtand firm and unmoved amidſt the ruins of mankind, and to rejoice at the diſſolution of the body, with this conſideration, that heaven and happineſs make their approaches towards

towards the faithful, by the ſame ſteps and paces, by which the world and the momentary joys of this life are paſſing from them. He cloſes up his treatiſe with inforcing this topic in theſe words: We are to conſider, dear brethren, and conſtantly bear in our minds, that we have renounced the world, and are only in it as ſtrangers and pilgrims. Let us therefore welcom that happy day, which ſhall aſſign every one of us to his proper habitation, reſcue us from the various toils and ſnares of the world, and reſtore us to paradiſe, and the kingdom of heaven. What ſojourner in a foreign land, but would haſten his return to his native country? What perſon in this haſte, but would deſire a proſperous wind to bear him ſoon to the embraces of his deareſt friends? Now we account paradiſe our proper country, have already begun to have the Patriarchs for our parents, why then do we not haſten and run to behold our country, to ſalute our friends and relations? There an auguſt number waits our arrival, a large body of parents, friends and brothers; who ſecure of their own, and ſolicitous for our happineſs, deſire we ſhould be joined to them. What emotions of pleaſure, what mutual tranſports of joy muſt we and they find at our meeting there? How pure and unclouded muſt be the joys of that bliſsful region, where there are no terrors of death or diſcontinuance to give them a ſad allay, but on the contrary a fixt immoveable eternity of happineſs. There the glorious choir of Apoſtles, the joyous company of Prophets, the numberleſs multitude of Martyrs, crowned for

their conqueſts in their ſufferings and ſtruggles here; there the triumphant virgins, who by the power of virtuous continence have ſubdued the concupiſcence of the body, and the deſires of fleſh and blood: there the merciful who have performed the works of juſtice, and have received large rewards for the nouriſhment and alms they here beſtowed upon the poor, and according to our Lord's commands have tranſlated their earthly goods into heavenly treaſures, ſtand ready to receive us. To this illuſtrious company let us with eager wiſhes wing our way, that we may be ſoon joined to them, and attain our Saviour *J. C.*

6. At *Rome* they took away the liberty of *Chriſtian* aſſemblies, and S. *Cornelius* after confeſſing *Chriſt* in the midſt of many torments was baniſhed to *Centumcellæ*: which *Leander Alberti* in his deſcription of *Italy* calls *Ferolle*, a little town of *Tuſcany*, by the ſea-ſide. Others more probably think it *Civita Vecchia*, a city and ſea-port, 38 miles almoſt W. of *Rome*. Baniſhment could be no penalty to him, who had no country of this world. He ſhewed himſelf inſenſible to all the injuries they did him, but made the good of his brethren his moſt peculiar care, ſome of whom were ſo animated by his example, that they ran to profeſs their faith with him; and others, recovered from their apoſtacy, had ſuch a ſenſe of their paſt miſconduct, that they were ready to expiate it even by death. S. *Cyprian* ſent him a congratulatory letter upon this occaſion, at the end of which he ſays: Let us be mindful of one another, have

have one heart and one mind, and every-where by our mutual prayers and charity relieve the preſſures and burdens we labour under. And which-ever of us is favoured by our Lord, ſo as to run firſt his race, let our love be continued in God, and our prayers be poured forth without ceaſing for our brothers and ſiſters to the Father of mercies. I wiſh your welfare. Adieu. —*Cornelius* was ſoon recalled from *Civita Vecchia*, and beheaded for his faith the 14th of *September*. *Cerealis* his keeper, with his wife *Saluſtia* (whom this holy Pope had miraculouſly cured of a fifteen years palſy) and all that family had the happineſs to follow by martyrdom him who begot them in *Chriſt*. *Lucius*, a *Roman* by birth, and one of the prieſts who were companions of *Cornelius* in his baniſhment, ſucceeded him, but had ſcarce ſat upon the Apoſtolic Chair when he was exiled again from *Rome*. S. *Cyprian* hearing this, writ a letter to congratulate him on the double honour he had acquired of Confeſſor and Bp. as alſo a ſecond congratulatory upon his return; which, ſays he, perhaps is only granted to you with this view, that you may be ſacrificed in the preſence of your people, for an example of conſtancy and virtue to them; and theſe words ſeemed prophetic; for *Lucius* accordingly was martyred the 4th or 5th of the * following *March*. *Stephen*, who had been his and his predeceſſor's chief deacon, ſucceeded.

7. *Cornelius*'s death was ſoon revenged upon the two emperors *Gallus* and *Voluſian*. They had been cowards enough to ſubmit the *Roman*

empire as tributary to the *Scythians*. *Emilian* his general in *Pannonia* could not ſuffer this, but encouraged the ſoldiers to give the *Scythians* battle, in which they defeated them, and being fluſhed with victory and plunder they proclaimed him emperor. *Gallus* and *Voluſian* took the alarm and marched againſt him, but their troops being inferior in number, and (as ſome ſay) worſted in a ſkirmiſh, they aſſaſſinated them both and went over to *Emilian*. *Gallus* at his coming to the throne, to hinder the ill opinion the world conceived of him in relation to *Decius*'s death, always ſpoke of him with honour, adopted his ſon *Hoſtilian*, and made him be proclaimed *Auguſtus*. But he was ſoon taken off by the plague, as it was given out, or by poiſon from the emperor, as others affirmed who pretended to dive farther than their neighbours into the politics of princes. *Voluſian* whom his father had aſſociated to the empire was companion of his vices. They were both ſlaves to their debauches, but their laviſh temper rendred them popular among eunuchs, women, buffoons, and the common people; as the care they took to bury the dead in the plague gained them reputation among the better ſort. Their characters are very obſcure, and ſcarce known but by their perſecution of the faithful in the latter part of their reign. — The ſenate made no difficulty of confirming *Emilian*'s election; but *Valerian* hearing of *Gallus*'s death, as he was marching to his aſſiſtance, made himſelf be proclaimed emperor; and *Emilian*'s own ſoldiers murdered him in deſpair of reſiſting the ſuperior forces of *Valerian*.

8. This

8. This prince was ſo extremely favorable to the *Chriſtians* in the firſt years of his reign, that even the emperor *Philip* never gave ſuch public and private teſtimonies of his kindneſs to them. His palace was full of them, and they enjoyed a perfect calm, which the Bps. made uſe of to the advantage of religion. S. *Gregory Thaumaturgus* viſited his dioceſe, where he eſtabliſhed anniverſary meetings at places where the martyrs bodies repoſed; and that the people might not run to the idols temples on account of the feaſtings and merry-makings there, he allowed the continuance of them in moderation upon theſe anniverſaries. S. *Cyprian* writ againſt a practice lately ſtarted up of offering only water in the morning ſacrifice of the altar: a practice which proceeded from the *Chriſtians* fears of being diſcovered to have communicated by the ſmell of wine. Upon this ſubject he wrote to *Cecilius* (probably Bp. of *Balta* in *Mauritania*) a letter, which S. *Auſtin* calls *A Treatiſe of the Lord's Chalice.* In this he tells him, that tho' he knows moſt of the biſhops follow the tradition of our Saviour, without regarding upſtart and novel inventions, yet becauſe ſome among them deviate from this rule, he thought it neceſſary to give him notice of this error, that if any one be found in it, he may be brought back by *Chriſt*'s tradition to the Church; in which affair however he had not intermeddled, had he not received an admonition from God of having the chalice wine mixed with water. He proceeds to ſhew by various examples, that wine not water prefigured *Chriſt*'s paſſion, of which

Noe was a type. Alſo, ſays he, in the prieſt *Melchiſedec* we ſee the ſacrament of the Lord's ſacrifice prefigured, according to the teſtimony of the Scripture, ſaying: *Melchiſedec king of Salem brought forth bread and wine: and he was a prieſt of the moſt high God, and he bleſſed Abraham.* Now that *Melchiſedec* bore the type of *Chriſt*, the H. Ghoſt declares in the Perſon of the Father to the Son, ſaying: *before Lucifer I begot thee; thou art a prieſt according to the order of Melchiſedec.* Which order coming from that ſacrifice, and deſcending from thence, is plainly this, that *Melchiſedec* was a prieſt of the moſt high God, that he offered bread and wine, that he bleſſed *Abraham.* For who is more properly a prieſt of the moſt high God than *J. C.* who offered up to God the Father a ſacrifice, and offers up that ſame ſacrifice that *Melchiſedec* had offered up, that is, bread and wine, which were his own body and blood.

9. He anſwered *Euchratius*'s letter, who conſulted him in the caſe of a player, that had quitted the ſtage himſelf, but trained up others to that profeſſion, whether he could be admitted to the communion of the Church; to which S. *Cyprian* anſwers; that it was unworthy of the Majeſty of God, and the diſcipline of his holy religion to ſuffer the infection of ſuch ſcandalous practices to approach the Church. For ſince the law declares that the man who puts on a woman's garment is an abomination to the Lord his God, how much more criminal muſt it be to put on their diſſolute geſtures, and train up youth to their effeminate airs and motions.

Nor

Nor can he be ſaid to have left off acting, who inſtead of performing in his own ſingle perſon trains up numbers to break in upon the appointments of God; but if downright neceſſity drives him to this, he may be relieved by the Church with the reſt, in caſe he is contented with a ſpare frugal diet; and if his Church is not able to allow him even this poor maintenance, he may here be accommodated with food and rayment, and inſtead of teaching theſe infamous practices, he may learn ſuch as conduce to his ſalvation.

Of CHRIST 254 *to* 258. *Of* VALERIAN *and* GALLIEN 2 *to* 5. *Of* STEPHEN 2 *to* 5. *Of* SIXTUS II. 1.

1. THE Bps. of *Spain* writ to him to know how to proceed in regard of *Baſilides* Bp. of *Leon* and *Aſtorga*, and *Martial* Bp. of *Lerida*, who had been convicted of *Libellaticiſm*, and many other grievous crimes, for which they were depoſed. *Baſilides* owned his fault, and at firſt thought himſelf over-happy in being admitted to lay-communion, but afterwards, puſhed on by jealouſy and ambition, aſpired again to his ſee; and to compaſs his deſign went to *Rome*, and repreſented the affair with that addreſs, as to obtain communion with the Pope as a Bp. as alſo a letter in his favour. If *Martial* uſed the ſame method with *Baſilides* is uncertain; but at leaſt they both agreed in ſtriving to repoſſeſs their ſees by force, and eject *Sabinus* and *Felix*, who had been inſtalled in their places. S. *Cyprian* with his council of 36 Bps. anſwered,

anſwered, that the depoſition of *Martial* and *Baſilides*, as alſo the ordination of *Felix* and *Sabinus* ought to ſtand good, notwithſtanding the ſurreptitious letters *Baſilides* had criminally ſurpriſed the pope into, and that the decree of all the Bps. of the world, and of the holy *Cornelius* in particular, ſhould remain ratified and confirmed, *viz.* that ſinners of this kind might be admitted to penance, but remain excluded from the honour of prieſthood, or any place in the clergy. The Bps. of *Gaul* had alſo recourſe to S. *Cyprian* in regard of *Martian* of *Arles*, who had turned away the penitents from his Church, and ſeparated himſelf from his brethren, who received them to ſatisfaction for their ſins. They had ſent letters before to the Bp. of *Rome* on this ſubject, and now S. *Cyprian* joined with them in ſo juſt a requeſt, which proved ſo effectual, that another was conſtituted in *Martian*'s place. *

2. The zeal againſt *Martian*'s party carried the *Eaſtern* and *African* Bps. too far in the matter of baptiſm: for theſe *Novatians* rebaptizing all that came to them from the Catholics, ſeveral of the Catholics were for turning the tables upon them, and baptiſing anew all thoſe who had received this ſacrament from heretics, in which practice they thought themſelves authoriſed by the council of *Carthage* under *Agrippinus* already mentioned, and by another at *Iconium* in *Phrygia* about the year 230. In this council the Bps. of *Cilicia*, *Cappadocia*, *Galatia*, *&c.* to obviate the miſchiefs done in *Leſſer Aſia* by the heretics, who baptiſed

ſed under a wrong form of words, not only declared ſuch baptiſms null, but even the baptiſm of the *Montaniſts*, which they were in doubt whether they ſhould diſallow, ſince the *Montaniſts* ſeemed to acknowledge the ſame Father and Son with themſelves: but the caſe not being the ſame in regard of the *Novatians*, who had neither a wrong form of baptiſm, nor wrong notions of the Perſons of the Trinity, the Bps. of *Numidia* did not know how to act, till they had conſulted S. *Cyprian* about it; upon this a ſynod was convocated, in which it was determined, that thoſe who had been baptiſed by *Heretics*, muſt receive the ſacrament of baptiſm afterwards from *Catholic* hands. * A ſecond ſynod of 71 biſhops came to the ſame determination, with which they acquainted the Pope. He anſwered, that they ought not to introduce novelties, that their deciſion ran counter with tradition, and that they ſhould content themſelves with receiving to penance by impoſition of hands thoſe who abandoned their hereſy. This reſolution, which was agreeable to moſt of the *Eaſtern* biſhops, and ſome of the *African* ones, diſpleaſed S. *Cyprian*; who immediately called a third ſynod of 87 biſhops, wherein they confirmed their former decrees. He ſent the news of it to *Firmilian* of *Ceſarea*, who being a great ſtickler againſt heretics baptiſm, grew much enraged at the Pope, and ſuffered his reſentment to break out in expreſſions unworthy of epiſcopal gravity; calling him a bold inſolent perſon, from whom no unity of body or ſpirit could be expected, ſince

ſince his very ſoul did not ſeem one, it was ſo ſlippery, light, and uncertain: and that therefore it was downright folly in him, a Bp. and ſucceſſor of S. *Peter*, upon whom the foundations of the Church were placed, to introduce new rocks, new *Petras*, and conſtitute a plurality of Churches, by authoriſing the baptiſm of heretics.—Thus far *Firmilian:* and S. *Cyprian*, tho' he ſomewhat tempered his ſatyr, was notwithſtanding very hot upon the ſame ſubject. They were both holy biſhops, but were men ſtill, and as ſuch had not put off the frailties of human nature. The Pope too expreſſed himſelf with warmth in this conteſt, and threatned to excommunicate the *Re-baptizers.*

3. But S. *Denis* of *Alexandria*, who was of the ſame ſentiments with S. *Cyprian*, warded off this impending blow, writing often very ſubmiſſively to the Pope and ſome prieſts at *Rome*, to deſire them to act with moderation in this affair; and his letters ſeem to have had their effect. S. *Cyprian* always looked upon this difference as a matter of diſcipline, in which the faith was not concerned; and therefore left it free to other Churches to proceed in it as their prudence ſhould direct. Beſides this, he admitted ſeveral of his own Church to communion, who had been baptiſed by none but *Heretics*, if they had been received to it before the ſynodical decrees had paſſed; but they who came from *Hereſy* after that, were obliged to enter into the Church by a new baptiſm, if they had only received it from *Heretics* before. This is plain too in S. *Denis*, and we may judge the ſame

ſame of *Firmilian*. Their and all the *Eaſtern* biſhops ſucceſſors however condemned this practiſe, and held the orthodox one with the Pope. The *Africans*, on the contrary, kept up their cuſtom a long time after S. *Cyprian*'s death. What he himſelf did is uncertain. S. *Auſtin* ſays, we have no poſitive authority for his retractation, but that we may reaſonably preſume it from ſo great a perſonage, and judge that they who were pleaſed with this error have ſuppreſſed the hiſtory of his diſowning it at laſt. All which ſee at large in notes.*

4. Foreign troubles in the Church ſucceeded to theſe domeſtic ones. A magician, f r whom the emperor had great regard, corrupted the ſweetneſs of his temper, and prevailed upon him by degrees to ſacrifice human victims to the infernal demons, and rake into the bowels of infants to know future events. After this it was no difficulty to bring him to a perſecution. S. *Stephen* ſaw theſe riſing clouds, and exhorted his clergy and laity to prepare themſelves againſt this ſtorm that threatned them, by the wholſom exerciſe of prayers and penance. He was armed with theſe, when the perſecutors apprehended him at the altar, and made him a victim of the living God by martyrdom. *Vincentius Lirinenſis* ſays of him, that he ſurpaſſed his brethren in the zeal of his faith as well as in the authority of his ſee. The *Greeks* have recorded his memory in their *Menologies*, which is an honour rarely done to a martyr of the *Latin* Church. And it is very remarkable, that the *Donatiſts* in after-times, who made uſe of the

the authority of the *African* ſynods to maintain their error of *Re-baptiſm*, never ſpoke of this Pope but with praiſes and veneration. *Sixtus* II. ſucceeded him.

5. This was a time when hell gave its moſt furious attacks to the Church. All provinces abounded with martyrs; S. *Nicephorus* was one of them, and his hiſtory is ſo extraordinary, that I cannot but ſet down the abridgment of it. He had contracted a very particular friendſhip with a prieſt called *Sapricius*, and in all things they were like brothers, till ſome unlucky accident alienated their affections one from another. *Sapricius* was ſeized upon as a *Chriſtian*, confeſſed his faith glorioufly before the judge, and ſuffered a great many torments with an unſhaken courage. *Nicephorus* thought that he who forgave his executioners would not deny the ſame favour to him. He went to ſeek him in the priſon, threw himſelf at his feet, and with tears, ſubmiſſions, and all the prayers a fiery charity could ſuggeſt, begged a reconciliation; but *Sapricius* remained inflexible. Infine, he was condemned to loſe his head, and was going to the place of execution with a chearful countenance, when *Nicephorus* redoubled his requeſt, lay at his feet and embraced them, entreating him, by the blood of *Chriſt*, to give him the kiſs of peace and take him to his arms with dear forgiveneſs. All this had not power to melt his ſtubborn heart, nor weary out his unfriendly cruelty; but he who refuſed mercy to his brother was denied it in the laſt extremity. The executioner had already

ready lifted up his hand to give the ſtroke, when turning back his head he promiſed to ſacrifice, on condition his life might be ſaved. *Nicephorus* had bowels of compaſſion for him ſtill, and conjured him not to forfeit the joys of eternity to ſhun a momentary pain. This had no effect upon *Sapricius*, the *Apoſtate* went from the ſcaffold, and *Nicephorus* upon being examined and found a zealous profeſſor of *Chriſtianity*, mounted it in his place, and gained that crown of martyrdom the other had loſt. This is a terrible example to ſhew us, that it is impoſſible to finiſh happily the *Chriſtian* courſe without charity, for without that, tho' we ſhould for *Chriſt*'s ſake deliver our bodies to the flames, yet they would be ſo far from availing us, that we might reckon upon them only as preludes to the eternal fire.

6. S. *Denis* of *Alexandria* was brought before *Emilian* prefect of *Egypt*, and refuſing to ſacrifice to idols was condemned to baniſhment. The place of it was *Kephron*, a little village bordering upon the deſarts of *Lybia*, where they ſent him without any regard to his ſickneſs, or ſo much as allowing him 24 hours warning. A part of his flock following their ſhepherd, he fed them with the word of life, and ſcattered the ſeeds of the Goſpel in this barren tract of land. The *Heathens* treated him at firſt with a ſhower of ſtones for preaching *Chriſt*, but at length he was ſo victorious over all the reſiſtance they made, that *Emilian* underſtood, to his grief, he had ſent an apoſtle there inſtead of an exile. To hinder his farther progreſs he confined him

to

to that part of *Egypt* called *Mareotis* then, now *Lago di Bactriana.* Here he writ ſeveral letters relating to the controverſy about baptiſm: one of theſe (the ſecond in number) was to the Pope, in which he intercedes for thoſe of S. *Cyprian*'s party: and in this very letter he gives an account of the riſe of *Sabellianiſm*, and ſends the Pope the treatiſe he had writ againſt it. *Sabellius*, from whom this hereſy takes its name, was a native of *Pentapolis*, and a diſciple of *Noetus.* He taught that there was no real diſtinction between the Perſons of the B. Trinity, but that the ſame Perſon creating the world, and giving the old law, was called God the Father; as taking human fleſh, God the Son; and H. Ghoſt, as deſcending upon the Apoſtles. In conſequence of this impiety, he ſaid, that the Father and the H. Ghoſt might be ſaid to have ſuffered death, tho' in propriety of ſpeech we could only ſay ſo of God, inaſmuch as Son. *Noetus* and *Praxeas* owned this blaſphemous tenet; and S. *Ignatius* martyr ſpeaks of one that advanced it even in his time. S. *Epiphanius* adds, that *Sabellius* ſucked this error from ſome apochryphal books, and more eſpecially from one called *the Goſpel of the Egyptians*, where our Saviour is introduced teaching this doctrine. —— He writ a third letter *of Baptiſm* to *Philemon*, and a fourth to *Denis* a prieſt of the *Roman* Church, who was afterwards Pope.—In *Africa* S. *Cyprian* with a number of biſhops, prieſts, and eccleſiaſtical perſons, was ſent into baniſhment. *Curuba*, a ſmall town ſeated upon the promontory of *Mercury* over againſt *Sicily*, was his

his lot. The place was by no means diſagreeable, and the faithful from all parts ſupplied his wants abundantly, ſo that his only trouble was to be ſeparated from his flock. This concern was alleviated by the joyful news he received in a viſion, that the enſuing year he ſhould be crowned with martyrdom. The others baniſhed with him had not the ſame fortune, but were expoſed to barbarous deſart places and a thouſand miſeries. S. *Cyprian*, by his ſub-deacon and two acolytes, ſent them proviſions for their ſubſiſtance, and a letter of conſolation, which, methinks, it is impoſſible to read without finding ſome ſparkles of that divine love which inflamed his breaſt with a deſire of ſuffering for *J. C.* A part of it is as follows.

7. The honour due to your merits demands, that I ſhould come in perſon to viſit and embrace you; which I ſhould gladly perform, was I not like you for the ſame cauſe, the confeſſion of *J. C.* baniſhed and circumſcribed within certain limits; but I repreſent myſelf to you in the beſt manner I can, and tho' it is not given me to tranſport myſelf bodily to you, yet with my mind I come, and by theſe letters exult with joy at the aſſurance of your virtues, reckoning myſelf to ſhare in your happineſs, tho' not by corporal ſufferings, yet by mutual dilection. Can I now conſtrain my voice to ſilence, or hinder my tongue from breaking-out, when I know the many glorious things, with which it has pleaſed God to honour my deareſt brethren! for ſome of your happy number are already gone before by the conſummation of

their martyrdom to receive their crown of merits from the hand of God; others are ſtill confined to priſons, chains and the mines, and by their long and painful ſufferings give a great example of courage to their brethren; and improve their ſlow and lingring torments to new titles of glory, accumulating to themſelves as many rewards in the joys of heaven, as they have counted tedious days in miſery and pain.—That you have been beaten and bruiſed with ſtaves and cudgels, and thus begun the religious probation of confeſſors, far from being a curſe, is your bleſſing. The *Chriſtian* body trembles not at ſticks and ſtaves, whoſe whole hope is in the wood of the Croſs. The ſervant of *J. C.* knows the myſtery of his ſalvation, and being redeemed by wood to eternal life, is by wood exalted to a crown in heaven. And what wonder is it, if you, who are veſſels of gold and ſilver, are placed in the proper ſeats of thoſe ſhining metals, except that the nature of theſe are changed, and inſtead of pouring forth, take in the pureſt gold and moſt unſpotted ſilver? Your feet they have fettered, and bound the bleſſed members and temples of God with infamous chains; as if they could confine the mind with the body, or ſully by the contagion of iron your gold, that bears the God impreſt.—O happy feet, thus bound by men, to be ſet free by God! O happy feet, thus bound, that tread the ſecure road to paradiſe, there, there to walk eternally free with God!.... In the mines there are no ſoft beds for nature tired out to repoſe, but there is *Chriſt* your comfort

and

and refreſhment. . . . . Your limbs, denied the uſe of the baths, are deformed and beſmeared with filth from the ordures and infection of the mines; but the H. Spirit purifies and waſhes within what is ſordid without. Your bread is there in ſcanty meaſure, but man does not live by bread alone, but by the word of God. You want cloaths to cover your freezing limbs; but he who has put on *Chriſt* is abundantly clothed and dreſſed. Your half-ſhorn and matted locks, that form here a ghaſtly ſight . . . . with what rays of ſplendor ſhall they ſhine forth? What a change will be of this ſhort and temporary pain into the recompence of pure light and eternal honour, when, as the Apoſtle expreſſes it, *the Lord ſhall transform the body of our humility conformed to the body of his brightneſs?* Nor let it be thought the loſs of your faith and religion, that the prieſts are not permitted to offer up and celebrate the divine ſacrifices. For in effect you do offer up to God and celebrate a precious and glorious ſacrifice, that conduces highly to the attainment of your heavenly rewards, according to the Scripture, that ſays: *A ſacrifice to God is an afflicted ſpirit, God does not deſpiſe an humble and contrite heart.* This is the ſacrifice you offer up, this the ſacrifice you celebrate without intermiſſion night and day, being yourſelves become hoſts to God, and offering up yourſelves holy and unſpotted victims. . . . This is what is chiefly pleaſing to God, this is that by which our works advance with greater merit to obtain the favour of God; this amongſt all his benefits and graces is the only mentioned, which

our obſequious ſervices may pay him back, according to the Pſalmiſt: *What ſhall I render to God for all the things he has beſtowed upon me? I will take the chalice of ſalvation and invocate the name of God. Precious in the ſight of the Lord is the death of his juſt.* Who is there does not thirſt after that chalice by which he can render back ſomething to the Lord . . . who beholding us from on high when we enter the liſts for his holy name, approves our combat, aſſiſts us in the day of battle, crowns the victors, and with his paternal goodneſs rewards and honours what he himſelf has performed in us. —— Your people have followed your example to victory and crowns . . . nor are there wanting in this number the holy virgins, who beſides the ſixty-fold fruit that belongs to them have gained the hundredth, and by a double glory reached the heavenly crown. The very boys too have ſhewed a courage above their years . . . that thus your aſſembly of martyrs might have all ages and ſexes to adorn it. What immortal vigour of a victorious conſcience! what ſublimity of mind! what raptures! what triumphs attend you? —— You who joyfully wait for the happy hour of departing this life, and haſten to the habitations and rewards of the martyrs, to emerge from the darkneſs of this world to behold the pureſt light, and receive a brightneſs greater than all our anguiſhes and ſufferings here, as the Apoſtle has declared, ſaying, that *the ſufferings of this preſent time are not worthy of the future brightneſs, which ſhall be revealed in us.* And now ſince your prayers are more efficacious before God,

and

and more eaſily obtain the requeſts poured forth amidſt the ſufferings you undergo for him, pray more earneſtly, that the Divine Goodneſs may perfect and conſummate the confeſſion of us all, that thus God may deliver us with you from the ſnares and darkneſs of this world; that we, who have been united by the bond of charity, and ſtood together firm againſt the inſults of *Heretics*, and the perſecution of the *Gentiles*, may reign together in heaven.

Of CHRIST 258 *to* 261. *Of* VALERIAN *and* GALLIEN 5 *to* 8. *Of* SIXTUS II. 2. *Of* DENIS 1, 2.

1. AT *Rome* S. *Sixtus* was taken in *Caliſtus*'s *Cæmeterium*, and martyred the 6th of *Auguſt*. He was an *Athenian* by birth, and very ſerviceable to the Church in cloſing up the breaches made in it about re-baptiſm. *Laurence* his archdeacon followed the Pope going to ſuffer with weeping eyes, becauſe he was not allowed to die with him. S. *Ambroſe* brings him in expreſſing with a great deal of fervour his deſire of martyrdom. It hapned the fourth day after S. *Sixtus*'s, as he had foretold him. The judge knew that he was almoner of the Church, and moved by a double motive of gaining mony and a proſelyte, had him apprehended. He demanded of *Laurence* where the treaſures of the Church were. The holy deacon ſhewed him a troop of poor, by whoſe hands he ſaid he had ſent them up to heaven. The perſecutor ſeeing his avarice deluded was reſolved to ſatisfy his re-

venge. By his command they ſtripped and laid him on the grid-iron with a ſoft fire underneath, that thus they might roaſt him by ſlow degrees. This ſpectacle, which ſtruck the ſtanders-by with horror, did not alter the martyrs countenance. It was all along ſerene and free, and his contempt of the torments was ſo much above the ſenſe of them, that inſtead of complaining, he perfectly rallied the tyrant, telling him that his body was roaſted enough on one ſide, and that therefore he might turn the other and eat. In effect, to prolong his pains they did turn him, every now and then, about, till at laſt he died upon the grid-iron; the ſmell of his fleſh mounting up as an incenſe precious in the ſight of the Lord. His virtues are celebrated by the pens of SS. *Ambroſe*, *Auſtin*, *Leo*, *&c.* and the miracles performed by his interceſſion are ſo many, that the ſame S. *Auſtin* demands, if ever any one prayed at his tomb and not obtained his requeſt? His feaſt is kept as an holy-day throughout the Church, which is an honour only given to him, and thoſe ſaints who are mentioned in the inſpired writings of the H. Ghoſt. By his means *Hyppolitus* a military perſon became a true ſoldier of *J. C.* His whole family followed him in martyrdom, and his nurſe *Concordia*'s was diſtinguiſhed by ſuperior torments. — *Denis* a *Grecian*, firſt an anchoret, then a prieſt of the *Roman* Church, ſucceeded S. *Sixtus*.

2. In *Africa Theogenes* biſhop of *Hippo*, a member of the *Carthage* council for re-baptiſing, laid down his life with 36 others for the defence of his Church. On the ſame account 300 were conſumed

conſumed in a burning lime-pit, and were named, from their aſhes cementing with the lime, the *White Maſs.* S. *Cyprian* was recalled to *Carthage*, and ſoon after conducted to the proconſul in order to martyrdom. Men, women and children, old and young, flocked in troops to ſee what would become of their Bp. He underſtood that in this multitude there were a great many young women; and as the fear of death did not in the leaſt diſturb him, his care for the good of his people appeared in that occaſion, with the ſame tranquillity as if he had been out of all danger. He gave orders that theſe young women ſhould be put into ſafe cuſtody, during the obſcurity of the night, to preſerve them from the inſolence of the ſoldiers. The morning being come, and the proconſul finding him inflexible to fear or flattery condemned him to loſe his head. The martyr hearing his ſentence cried, *God be praiſed.* The faithful did not abandon him, but ſhouted out on all ſides, *Let us go and be beheaded with him.* They followed him to the place of execution, where he appeared with a countenance of unconcern, whilſt the executioner that was to give the ſtroke ſtood trembling and ſhaking. S. *Cyprian* out of generoſity gave him 25 golden *Denarii*, then cloſed up his own eyes, but not being able to tie the fillet about them, he deſired two *Julians*, one a prieſt, the other a ſubdeacon, to perform this friendly office; then laid his head down, and received the deadly ſtroke, with that joy of heart which had all along appeared in his face. His body was buried

with torches and wax-lights by the *Chriſtians*, who were ready to pay the laſt duties to him in public, becauſe they deſired ardently to follow him in death. His firſt writing extant ſeems to be that to *Donatus*, *Of the Contempt and Errors of the World*, where his ſtile riſes in an elevated proſaic poetry, and is thought by S. *Auſtin* to be too florid, and to want the majeſty of his other works, which would bear away the prize of eloquence from all the *Chriſtian* writers of the *Latin* Church, had not his frequent reading of *Tertullian*, and ſome expreſſions of an *African* growth, ſomewhat corrupted the purity of the *Roman* diction. His wit was copious, agreeable and eaſy; he explained the deepeſt ſenſe with the utmoſt perſpicuity. S. *Jerom* compares his ſtile to a fountain of pure waters, that gently glides along, tho' at other times it reſembles a torrent, whoſe reſiſtleſs force is too ſtrong for oppoſition. And indeed, whether he comforts, exhorts, or diſſuades, we cannot but be ſenſible of the power of his words, and feel ourſelves touched reſpectively with conſolation, courage, or terror.

3. Beſides his writings, which I have occaſionally ſpoke of, he writ of *The Vanity of Idols*, in 3 parts: the two firſt being an abridgment of *Minucius Felix*, whoſe ſtile he imitates; and the third, expreſſing the œconomy of the *Chriſtian* religion, of *Tertullian*. He alſo penned *Teſtimonies to Quirinus*, in 3 books, which are collections of Scripture-texts: in book 1. he proves, that the *Jewiſh* law was aboliſhed, and *Chriſt* come, in whom all ought to

to believe: in b. 2. he enforces the myſtery of the incarnation: in b. 3. he inſtructs us in the practice of *Chriſtian* duties. His next work is of *the Lord's Prayer*, whoſe excellency he derives from having Truth itſelf for its Author, by him preſcribed as the model and ſum of all our prayers, and calculated for the good of all mankind, being a public-ſpirited petition, not aſking in the ſingular number for one's ſelf alone, by *my* Father, *my* daily bread, lead *me* not into temptation; but addreſſing God under the appellation of *our* common Father, from whom we aſk for every one *our* bread: *i. e.* (1.) our ſpiritual bread, *Chriſt*'s body in the *Euchariſt*, *the bread which deſcended from heaven*, then our corporeal bread, the food neceſſary for our ſuſtenance, to carry our deſires farther on, and be freed from temptations, which God permits either for our puniſhment or trial. He ſays, that in this and in every prayer, there ought to be a due decorum and decency, even in the geſture of the body and tone of the voice; and particularly at the celebration of the divine ſacrifices by the prieſt of God, we ought to be very mindful of the diſcipline of the place, and not break-out into unſeaſonable clamours, being aſſured that God hearkens more to the ſtill voice of the ſoul, than to the moſt articulate ſounds of the mouth; that then all worldly thoughts muſt be baniſhed, and therefore the prieſt prefaces his prayer, by ſaying: *Lift up your hearts:* that the people may at anſwering, *We have to the Lord*, be put in mind, that they ought to think of nothing elſe

but

but him; that this prayer ought not to aſcend empty-handed, but be attended with alms, according to that place of the divine Scripture: *Prayer is good with faſting and alms*, Tob. 12. 8. That the time for our prayers is more particularly the hours of *Terz* (or third hour) *Sext*, and *None*; times anciently fixed upon by God's adorers for the ſtated hours of devotion, and its uſe confirmed by our Saviour's crucifixion (and S. *Peter*'s prayer) at the ſixth hour, his death at the ninth, and the coming of the H. Ghoſt at the third; but that now with the increaſe of the divine mercies towards us, we ought to increaſe our times of prayer, and like the widow *Anna* pray without intermiſſion.——His *Exhortation to Martyrdom* (of which he gives an *Abridgment* himſelf, and conſiſts of 12 *chap.*) ſhews (1.) that idols are no gods; therefore not to be worſhipped: (2.) but God alone, who (3.) denounces ſevere puniſhments againſt, and (4.) ſcarce pardons idolaters; but (5.) commands them to be put to death: (6.) that idolatry is more grievous in the new law, ſince *Chriſt* has by his example in ſuffering for us ſhewed, how we ought to bear indignities and affronts for him: (7.) that they who have eſcaped the ſnares of the devil ought to be very circumſpect to avoid them for the future, and (8.) to perſevere in faith and virtue: that (9.) perſecutions are ſent us as ſo many trials, of which we ought not to be afraid, as knowing, that God our protector is more powerful than our adverſary; that (11.) theſe perſecutions were foretold, and have been the portion

of

of the juſt from the beginning of the world, of which he produces many inſtances, and then ſays: if therefore we would live devoted to God, and tread in the ancient and holy tracks of theſe juſt men, let us go on with them, through the ſame inſtructive puniſhments, through the ſame ſteps and paths of martyrdom; and conſider moreover the diſtinguiſhed honour of the age we live in; that whereas the ancient examples are numbered up, yet ſuch has been the improvement of faith and virtue ſince, that the liſt of *Chriſtian* martyrs cannot admit of any number or calculation: (12.) that the pains and ſufferings here bear no proportion with the exceeding great reward of being aſſeſſor to God (when he ſits to judge mankind) joint-heir to *Chriſt*, equalled with angels, and with them rejoicing in the poſſeſſion of the kingdom of heaven. Where, continues the ſaint, are the torments or perſecution that can vanquiſh ſuch thoughts as theſe? The mind well-grounded in them ſtands firm and undaunted, and ſtrengthned by a ſolid faith and certain aſſurance of theſe things to come, is not moved at any terrors of the devil or threats of the world. They are ſhut out from the earth; but the heavens are open to them; *Anti-chriſt* threatens, but *Chriſt* the Lord protects; death comes, but bliſs immortal follows. . . . . How great is the dignity, how vaſt the happineſs to go out of this world . . . . triumphant over all the preſſures and difficulties, that would intercept their paſſage; to cloſe in a moment thoſe eyes, which had hitherto only beheld . . . the world, and to open them

them immediately with the ſight of God? What a ſwift tranſition from the earth to our fixed habitation in heaven? Theſe things ought to be the entertainment of our thoughts, and the ſubject of our meditation night and day.—— His treatiſe *againſt Demetrian*, who imputed the famine, and all the misfortunes of the times, to the growth of the *Chriſtian* religion, ſhews, that they ought rather to be derived from the worſhip of idols, the ſins of the people, the judges crimes, and particularly their perſecution of the *Chriſtians*; that therefore he would have this judge of others deſcend into the dark receſſes of his own conſcience, and take a view of (what is ſeen through by every one elſe) himſelf; of his own pride, covetouſneſs, anger, luſts, *&c.* and then let him wonder, that the wrath of God increaſes againſt man, when man's offences increaſe againſt God; that he and his brother-judges ſhould not complain of enemies from abroad, till they had learned to be at peace among themſelves, nor murmur at the *Barbarians* pillages and excurſions, whilſt they continue their oppreſſions and inſolence towards their fellow-citizens; nor think the barrenneſs of the earth an heavy grievance, ſince the bittereſt gripes of hunger which the poor endure, and even ſcarcity in general, are leſs owing to the drought of the ſeaſon, than to the impious extortions and corn-monopolies of the wealthy; that they who ſhut up their barns, and withhold the wonted nouriſhment from the poor, who perſecute with the utmoſt fury the worſhippers of one God, ought when they find the heavens

vens ſhut up, and denying their kindly moiſture, to confeſs the hand of God inflicting upon them this and other calamities by a providential retribution: that the injured gods he makes ſuch a pother with, are wretched deſpicable beings dependant upon their worſhippers for protection, ſo far are they from being able to give it their votaries. I wiſh, ſays he, you could hear or ſee theſe gods of yours, when they are adjured by us, when they are tortured by ſpiritual ſcourges, and driven out of obſeſſed bodies by the torments of words, when howling and lamenting with human voice, under the ſenſe of the racks and pangs inflicted by the power of God, they cry out and confeſs the terrors of a future judgment. Come and take cogniſance of the truth of theſe things: and ſince you are ſuch ſticklers for your gods, do not worſhip them, and refuſe credit to what they ſay: or if you give credit to your own ſenſes, you may hear the demon that poſſeſſes your breaſt, and blinds your mind with the night of ignorance, atteſt the truths we have ſpoken. You may behold thoſe whom you ſupplicate ſuppliants to us; thoſe whom you fear ſtand in awe of us; and thoſe whom you adore as your lords lie bound like abject captives trembling at our feet. Surely this muſt put you to confuſion in your errors, when you ſee and hear your gods anſwer to our queſtions, and diſcover who they are, and unable to conceal their impoſtures any longer confeſs them even before your own faces. He concludes, that the moſt efficacious means to free themſelves from the miſeries of the times, and the greater

ones

ones reſerved for the day of judgment, is to abandon theſe deſpicable deities, and with a ſincere repentance be converted to the only true God; that thus they, who have perſecuted the *Chriſtians* in time, may rejoice with them in eternity.—*Of Alms.* In this he ſhews the goodneſs of God in ſending his Son to repair the ruins of our nature, to heal the wound *Adam* had inflicted on us, and provide us with an antidote againſt the poiſon of the ſerpent: nor content with this, has pointed out a way to purge us from the guilt our frailty afterwards contracts, *viz.* the force of alms. For, *as water quenches fire, ſo alms extinguiſh ſin*; as the water of baptiſm extinguiſhes the fire of hell, ſo alms blunt the flames due to our guilt, even at a time, as God declares by his prophet *Iſaiah*, c. 58. when neither prayers nor faſts, ſackcloth nor aſhes, could procure a pardon: nor do alms only deliver us from the death of ſin, but alſo from the death of the body, of which *Tabitha*, a woman full of good works and alms-deeds, is an inſtance, who at the deſire of the poor was reſtored to life again. He then proves the command of alms-giving from ſeveral paſſages of the ſcripture, which he inforces particularly at the time of receiving the *Euchariſt*; expoſes the weak excuſes people make to exempt themſelves, gives the *Apoſtolical Age* for a pattern to *Chriſtians*, and cloſes the treatiſe in theſe words: This ſaving action has ſomething divine in it, is the grand comfort of the faithful, the firm bulwark of our ſecurity, the ſupport of our hope, the guardian of our faith, the medicine for our ſins; is a thing eaſy

eaſy and in our power, and yet of the laſt and higheſt conſequence, giving us without the dangers of martyrdom a crown of peace: it is a peculiar gift of God, one of the beſt and greateſt he ever beſtowed upon man .... by this the *Chriſtian* gains new treaſures of grace, makes *Chriſt* his judge his friend, and God his debtor. For this prize let us all contend, and run in the field the race of juſtice, where God and *Chriſt* are ſpectators; and ſince we have begun to be above the world, let not our courſe be retarded by any fond deſires and hankerings after it. For if the day of our departure from hence (whether by the decays of nature, or by the violence of perſecution) find us chearfully running our race, God will not be wanting to reward our merits; to adorn their conqueſts, who have departed in peace with a white crown, and double the honours and triumphs of the red one in the alms-givers, who have made their *Exits* by martyrdom.——

Of the Advantages of Patience. In this he ſhews, that true wiſdom cannot ſubſiſt without patience, nor patience without humility: that the precepts of the Goſpel inculcate patience as an imitation of the Divine Being, which *Chriſt* taught by his words, and was a conſummate example of it by his actions; that it is neceſſary for all mankind, ſince none are exempt from the troubles of life, but more particularly for *Chriſtians*, whoſe religion is a ſtate of faith and hope; that the fall of angels and our firſt parents was in a great meaſure derived from impatience; that we muſt bear our injuries, and not take revenge for them, but leave it to the great

day

day of retribution, when God will do juſtice to himſelf, to the members of his Church, and to all the juſt, whom he will put in poſſeſſion of everlaſting joys, and conſign the unjuſt and revengeful to a ſtate of never-ending puniſhments.——*Of Envy and Emulation.* In this he tells us, it is a duty incumbent on a *Chriſtian* to guard againſt the acceſſes of envy, thoſe poiſonous arrows that fly in the dark, by which the devil has wrought his own and the deſtruction of a numerous part of mankind, of which he produces many inſtances from the Scripture; that this ſin, the parent of almoſt every other, is diſtinguiſhed by preying on its own bowels, a ſelf-tormentor; whilſt others merit (or the mercies of providence upon them) gnaws upon the envious heart, and murders every riſing hope of happineſs; that contention about greatneſs ſhould find no retreat among the diſciples of him, who promiſed the leaſt here, the higheſt place hereafter, and has deſcribed his people as a flock of ſheep and lambs, in token of that innocence and undeſigning temper which ſo properly appertain to a *Chriſtian.*——The H. Fathers have been very large in the praiſes of this bright luminary of the Church, and SS. *Maximus* of *Turin*, *Auguſtin* of *Hippo*, *Gregory* of *Nazianzum* have diſplayed their eloquence in their panegyrics of this ſaint. It is true, in many things S. *Gregory* miſtakes him for another ſaint of the ſame name, whoſe hiſtory ſhall be inſerted in 303.

4. A few days after Saint *Cyprian*'s death, ſeveral of his diſciples were ſeized on,

viz.

viz. Lucius, Montanus, Flavian, Julian, Victoric, Rhenus, Primolus and *Donatian:* the two laſt were only *Catechumens*, the firſt five probably deacons, and *Flavian* certainly one. He was much afflicted to have been left behind on a certain occaſion, wherein his companions had reached the goal of martyrdom; when he was comforted by a viſion, that ſpoke him twice a *Confeſſor*, and the third time a *Martyr:* and this third time ſeemed now approaching to verify the viſion, the ſoldiers bringing news of the governor's condemning them and the reſt to be burned out of hand; but the ſovereign Maſter of hearts changed the governor's, who at preſent only confined them to a dark dungeon, where *Donatian* immediately dying, it ſerved for his baptiſmal font. The ſeven ſurviving ones were hurried thence to the governor loaded with heavy chains, that made all the way an hideous rattling and dreadful din, but ſeemed a triumphal proceſſion to theſe ſervants of *J. C.* who after a generous confeſſion of their faith were remanded back to the dungeon, where *Primolus*, baptiſed by his confeſſion of the name of *Jeſus*, expired a few days after. Probably *Rhenus* died in priſon too; there being no mention of him after this.

5. *Lucius*, *Flavian*, and the reſt, ſuffered for ſome months in this priſon the gripes of hunger, and raging heats of thirſt: for the fiſcal *Solon*'s avarice robbed them of part of their ſcanty allowance, refuſing them freſh water, and leaving them often whole days without the leaſt ſuſtenance: and yet *Flavian*'s abſtinence was

ſuch, that from his little pittance he frequently reſerved ſomething to feed his fellow-ſufferers. In this condition they received the conſolation of ſeveral viſions from heaven, and, by the means of *Herennian* a ſubdeacon, the incorruptible food of life, which gave them inexpreſſible joy and a new ardour for death, to which the judge condemned *Lucius*, *Montanus*, *Julian* and *Victoric*. *Flavian* had with them profeſſed his faith, but his wife and others crying out, that *Flavian* was no deacon, the judge ordered him back to priſon, and the others to execution. *Lucius* went firſt attended by a few perſons, for being ſick he was afraid he ſhould be ſtifled by the crowd, and miſs the happineſs of ſhedding his blood for his Redeemer. His, as alſo *Julian*, *Victoric* and *Montanus*'s dying words, were exhortations to maintain an union with the Church, obedience to prelates, and peace with one another. *Montanus* on the ſcaffold ſent up his prayers to God in a loud voice, heard by the people round about him, that he would be pleaſed to join *Flavian* to him in three days time; and to ſhew the aſſurance he had of having obtained this requeſt, he tore in two the handkercher which was to bind his eyes, ordering that half of it, and a part of his own grave ſhould be kept for *Flavian*. The confidence *Flavian* had in this prayer of *Montanus*, and the pleaſure he propoſed to himſelf of often profeſſing his faith, furniſhed motives of comfort to him and his mother, who, like him, grieved not for his death, but martyrdom delayed; and now *Montanus*'s third day being come, he was again brought before

fore the judge, where his acquaintance perſuading him to ſacrifice, and afterwards remain a *Chriſtian* if he would; he gave them thanks for their miſtaken affection, but added; that if we lay under no obligation of adoring him who created us, nor expected any recompence from him in the other life, yet it would be unworthy of a generous ſoul not to chuſe death, rather than a baſe ſubjection of human nature to the worſhip of ſtocks and ſtones. This anſwer could not make them deſiſt from ſtriving in ſpite of himſelf to ſave him, nor from crying out: *Flavian is no deacon:* however, the judge at laſt choſe rather to believe *Flavian* himſelf, and order his execution. On the way thither an heavy ſhower of rain thinned the crowd of ſpectators, and gave him opportunity of receiving the ſacraments of the Church in an inn, without any profane ſtander-by. Thus armed he came to *Fuſcian* the laſt ſcene of his earthly pilgrimage, recommended peace to his brethren, beſtowed a fine elogium upon *Lucius*, who ſoon after ſucceeded S. *Cyprian* in the biſhoprick of *Carthage*, bound his eyes with *Montanus*'s fillet, knelt down and finiſhed his prayer and the courſe of his life at once. *Victor* and *Quartilloſa* fellow-priſoners of *Flavian* ſuffered like him at *Carthage*. *Quartilloſa* had three days before beheld her huſband's and ſon's martyrdom, with a joy, which now roſe up to conſummate happineſs, by ſharing their fate with *Felix*, *Januarius*, *Paul*, *Quintus*, &c.

6. The perſecution at *Carthage* ſeemed confined to ſome bounds, and generally only reach-

ed the lives of perſons devoted to the ſervice of the Church; but in *Numidia* it extended its bloody arms to all the *Chriſtian* name, and took off whole troops of laity and clergy at once by public executions. In this happy number *James* a deacon, and *Marian* lector, mentioned by S. *Auguſtin*, ſtand diſtinguiſhed. Other places had their martyrs too, as in the pro-conſular *Africa*, *Maxima*, *Donatilla*, *Seconda*, *&c.* At *Rome* the virgins *Digna*, *Flora* and *Anaſtaſia*: in *Gaul*, the Bps. *Saturninus* of *Tolouſe*, *Privatus* of *Mande*, *Florian* of *Vienna* in *Dauphiny*: in *Spain*, *Fructuoſus* Bp. of *Tarragona*, *Augurius* and *Eulogius* his deacons, who after a long and troubleſome impriſonment went up to heaven with ſouls as free from ſtains, as undaunted in the flames that devoured them. S. *Auſtin* ſays that *Fructuoſus* replied to a certain perſon begging his prayers, I do not fail to offer them up for the *Catholic* Church ſpread throughout the earth, and in ſo doing I forget no-body.*

7. *Valerian*, who by purſuing the blood of the *Chriſtians* had made the meaſure of his iniquities full, experienced at laſt the effects of divine juſtice. *Macrian*, the occaſion of one, was the inſtrument of the other: for the whole conduct of affairs being intruſted to him, he betrayed the emperor, who after loſing a battle to *Sapor* king of the *Perſians* was made his priſoner. The *Perſian*, in this fluſh of victory, had no regard to his allies, who perſuaded him to accept a ranſom for him, but on the contrary kept him in ſhackles, and made his back ſerve for a footſtool as often as he mounted his horſe.

A ſurpriſing change indeed to fall to this abject ſtate from the higheſt poſt of the univerſe, and thus by turns to ſhare the extremes of miſery and glory: nor did the inſulting conqueror relent, but triumphed in this manner over ruined majeſty for many years. One would think *Valerian*'s death might have put a period to this barbarity, but even then he took care to have him flaid, his ſkin painted red, ſtuffed with ſtraw, and hung up in one of his temples, as an eternal monument of the *Romans* ſhame. This unhappy prince when a private perſon was had in great eſteem for his knowledge, prudence, the probity of his manners, and the ſweetneſs of his temper. He was looked upon as a model of perfection, as one to whom the conſenting world would pay a willing obedience and vote the ſupreme command. He had not been long what they wiſhed, but they ſaw into his weakneſs, and began to conclude, they had ſpoiled an admirable ſubject to make but an indifferent emperor. An *Heathen* writer gives him this character, from whom, perhaps, it may ſeem ſevere, ſince he governed the civil affairs very laudably, had a diſcerning taſte in ſelecting out and advancing good officers, ſo that the falſe ſteps he made were chiefly in regard of the *Chriſtians*. To them he was more cruel than any of his predeceſſors, and continuing ſo for the ſpace of three years and an half, when his captivity hapned, made S. *Denis* of *Alexandria* compare him to *Anti-chriſt*; to whom *was given a mouth ſpeaking great things and blaſphemies, and power was given him to continue forty*

and two months. As a great part of his ſubjects had an hand in carrying on the perſecution, ſo they ſhared in the puniſhment. For the plague and famine took off mankind by troops, and yet the grave was ſo far from being ſurfeited with dead bodies, that it called upon earthquakes, fire and ſword, to ſatiate its cravings and go on in the execution of God's diſpleaſure. Foreign and civil wars made whole piles of the ſlain, and, to compleat their miſery by diſorder, there were in all parts ambitious ſpirits who took upon themſelves the ſovereignty. They amounted to 30 at laſt; but the uſurpation of moſt of them is to be referred to the following years. *Gallien*, *Valerian*'s ſon, tho' he minded little but his pleaſures, took into conſideration that the ſource of theſe public calamities was the late decrees againſt the *Chriſtians*, and therefore he ſolemnly revoked them; and that the Bps. might be aſſured of a full liberty of exerciſing the functions of their religion, he writ the following letter. The emperor, *Ceſar*, *P. Licinius*, *Gallien*, pious, happy, auguſt; to *Denis*, *Pinnas*, *Demetrius* and the other Bps. That the effect of our favour may be extended throughout the world, we have commanded all to remove from the places dedicated to religion: therefore you may make uſe of the form of this our reſcript. By another conſtitution addreſſed to other Bps. he alſo impowered them to take poſſeſſion again of their burial places. To this favourable comportment towards the *Chriſtians*, S. *Denis* aſcribes his good ſucceſs in reigning ſo long, tho' thirty tyrants were openly conſpiring his ruin,

and

and he regardleſs of it. But before theſe favorable decrees reached all the diſtant provinces, the governors of them put here and there a *Chriſtian* to death.

8. Among theſe we have an account of *Marinus* a military officer in *Ceſarea*, who upon being promoted to a captain's place was accuſed of *Chriſtianiſm* by a lieutenant who envied him this poſt, and thought to ſtep into it himſelf over his head. Upon examination he confeſſed his faith, and had three hours reſpite allowed him for deliberation. During which ſpace the Bp. *Theotecnes*'s exhortations animated him to continue the generous confeſſion he had already made; at the three hours end he renewed it with equal or greater courage than before, and immediately after he was halled away and beheaded. *Aſtyrius* a wealthy *Roman* ſenator was preſent all the while; who after his death wrapped the martyr's body and head in his ſenator's robes, carried them upon his ſhoulders, and ſaw his funeral obſequies performed with honour. The zeal of this excellent perſon appeared on all occaſions, and particularly in an adventure of his at *Ceſarea Philippi*, a town ſituated at the foot of mount *Libanus*, where the ſprings and fountains of the river *Jordan* lie. Here the *Heathens*, according to cuſtom, upon the return of their ſolemn feſtival caſt into one of theſe fountains their victim, which by the devil's power immediately diſappeared and confirmed the ſuperſtition of the inhabitants: but *Aſtyrius* with ſuch fervour prayed to God, that he would vouchſafe to undeceive this blinded people, that

the victim returned out of hand, floated upon the water, and the ſham-miracle ever after ceaſed. The ſame town was, among other things, remarkable for the birth, houſe and ſtatue of the woman whom our Saviour cured of the bloody-flux. Her ſtatue there is made of braſs, placed near the gate of her houſe on a ſtone column, kneeling and ſtretching out her hands in a ſuppliant manner before the ſtatue of our Saviour likewiſe made of braſs: at the foot of which there grows a plant of an unknown ſpecies, that riſes up to the hem of our Saviour's garment, which is ſaid to be a preſent remedy againſt all ſorts of diſeaſes. This is *Euſebius*'s account, who took a view of theſe ſtatues at his coming to *Ceſarea Philippi*.

Of CHRIST 261 *to* 268. *Of* GALLIEN 8 *to* 15. *Of* DENIS 3 *to* 10.

1. ALL the barbarous nations that ſurrounded the *Roman* empire ſeemed to be let looſe at once upon it. *Scythians*, *Sarmatæ*, *Goths*, *Perſians*, *Germans*, *&c.* laid waſte *Aſia*, *Greece*, *Illyria*, *Thrace*, *Italy*, *Gaul*, *Spain* and *Africa*. The chryſtal rivers were changed into a ſanguine complexion, the mangled heaps of fallen bodies covered the fields beſmeared and horrid with the blood of nations; life liberty and honour were the next invaders prey: and theſe ſlaughters, ravages and deſtructions left their fatal marks behind them above 150 years after, in changing into a few thatched cottages the moſt populous cities of the world. *Chriſtia-*

nity

nity however reaped an advantage by theſe diſorders; for many of its members being made captives by the *Goths*, they in exchange made them free of the Goſpel.

2. Theſe were ſo univerſal, that ſcarce a corner of *Aſia* or *Europe* eſcaped their fury. Nor was *Africa* exempt, particularly *Alexandria*, where the citizens, with the contending parties for *Gallien* on one ſide, and *Macrian*, who uſurped the imperial purple on the other, made the ſtreets ſtream with blood, and gave the waters of the *Nile* a deeper dye than thoſe of the *Red Sea*. S. *Denis*, who gives this deſcription of his city's miſery, returned thither upon the peace accorded to the Church; but complains, he was torn from his bowels there, that is his flock, to whom he could only ſpeak by letters, and that too with the utmoſt difficulty: for it is eaſier, ſays the ſaint, to travel from *Eaſt* to *Weſt*, than to paſs from one part of *Alexandria* to the other. * *Macrian*'s death gave ſome reſpite to the murdering ſword; but the heaps of ſtinking carcaſſes that lay unburied in the town, made the plague, which for many years had preyed upon ſingle perſons and families, now ſweep away whole ſtreets and wards at once. * Upon occaſion of this calamity, S. *Denis* exhorted his people in the following words to celebrate the approaching *Chriſtian* paſſover: Other people, ſays he, can have no notion of a feaſt at this time, nor think of a day of ſolemn joy, when grief has univerſally ſeized on all; when the city reſounds with nothing but cries and groans, mourning over their dead or dying inha-

inhabitants. We may ſay as heretofore, when the Scripture ſpeaks of the death of the firſt-born, *There is a great cry in Egypt*; for there is not a houſe without its funerals, and would to God there was but one dead in every houſe. This peſt was preceded by other calamities. But tho' we alone were driven from our houſes, yet we have not miſſed the celebration of our feaſts. The inns, the ſhips, the fields, the deſarts, the priſons and every place of puniſhment have been our temples to hold our aſſemblies in: but none have celebrated the feaſts with ſo much joy, as they, who having conſummated their charity by martyrdom, are received to the feſtival of joy everlaſting. — At length the plague arrived, the moſt dreadful evil, ſays one of their hiſtorians, that can enter into the mind of man; which yet to us is no more than other evils, a matter of trial and exerciſe; and tho' it has not ſpared us, it has with greater rage attacked the *Heathens*. — Many of our brethren, neglectful of their own health out of charity to their neighbours, died in the pious office of dreſſing their wounds, and continually tending them for the love of *Jeſus Chriſt*. They ſhared their pains and took them upon themſelves, for their brethren recovered, and they received their diſtemper in their place. Sometimes people proteſt they would die for their friends; but then this goes no farther than a compliment, but here we find the ſincere effects of it. .... For after they had held the bodies of their dying brethren in their arms, after they had cloſed their lips, wiped their eyes, carried them from their beds

on

on their ſhoulders, embraced, waſhed them, and paid the laſt duties of their funerals, ſoon after received the ſame charitable office from their brethren..... How different is the conduct of the *Heathens*, who when they find their deareſt friends infected drive them away, or fly from them? They turn them out half-dead into the ſtreets, and there abandon them, leaving their corps unburied for fear of catching the contagion, which yet they ſeldom miſs.

3. S. *Denis* alſo compoſed ſome excellent writings to confound *Sabellianiſm*, and addreſſed them to *Ammonius* Bp. of *Berenice*, to *Teleſphorus* and *Euphranor*, and to *Ammonius* and *Euporus*. But ſome of the orthodox of *Pentapolis* were of opinion that, in defending the diſtinction of perſons, he went too far, making even a diſtinction of the ſubſtances too. They accuſed him to the Pope his name-ſake, and this being a matter of importance he aſſembled a ſynod to examine it. *Denis* of *Alexandria* underſtanding this, writ two Apologies to the Pope, wherein he delivers his ſentiments of the *Trinity* in a very *Catholic* manner, and interprets thoſe paſſages of his former epiſtle which had ſomewhat too harſh a ſound. S. *Athanaſius* afterwards confounded the *Arians* by his authority, tho' they objected it againſt him. S. *Baſil* ſays, that his zeal againſt *Sabellius* carried him to the contrary extreme, and ſowed the *Arian* hereſy, tho not maliciouſly and with deſign. He was probably young, and miſinformed when he paſſed this ſentence upon S. *Denis*, for in his epiſtle to *Amphilochius* he treats him in a quite different manner, and gives us the laſt words of his letter

ter to the Pope, wherein he conſtitutes a perfect equality betwixt the Father, Son, and Holy Ghoſt.— This Pope likewiſe compoſed a Book againſt the *Sabellians*.

4. The errors of the *Millenaries* grew much in vogue about this time; in *Arſinoe* (now *Azirut*) a city in *Egypt*, fifteen miles off *Suez*. *Nepos*, the late deceaſed Bp. there, had maintained them with ſo much eloquence and heat, that they lived after his death, and the reputation of his book, entitled, *A Confutation of the Allegoriſts*, ran ſo high, that his party thought it unanſwerable. This Bp. was recommendable for his learning and the many curious hymns he compoſed for the Church. But *Denis* of *Alexandria*, who beſtows this character upon him, adds, that tho' he honored his merit, and loved his perſon, yet he preferred truth to both; and therefore confuted his opinion by writing 2 books called *The Divine Promiſes*, and by a ſolemn conference with the Bps. prieſts, and laymen of that party, anſwered all the objections of his book, which was the main ſtay and ſupport of their opinion. This conference ended ſo happily, that *Coracion*, one of the chief of them, was convinced and renounced his errors, in which he was imitated by the generality of the reſt. *

4. The church had a more formidable enemy in *Paul* of *Samoſata*, who ſucceeded *Demetrian* in the ſee of *Antioch* in 260. He denied with *Sabellius* the diſtinction of the three Perſons of the Trinity, and taught, that the Word and the H. Ghoſt were in the Father, in

the

the ſame manner as the faculties of the ſoul, underſtanding, memory and will, reſide in man; that the Word had deſcended into *J. C.* only to operate in him, and then to retire to the Father. He alſo held that there were two diſtinct perſons in our Saviour, that one of them was from all eternity, *God of God, &c.* that the other did not exiſt before *Mary*, but received the title of Son of God in recompence of his meritorious actions. From theſe principles he concluded, that the blood of *Chriſt* in the *Euchariſt* was corruptible. *Denis* of *Rome*, and *Denis* of *Alexandria* oppoſed him. * A ſynod was convocated at *Antioch*, where his tenets were examined and condemned. The preſence of *Denis* of *Alexandria* was deſired there, but his age not permitting him to take this journey, he writ an excellent letter to the aſſembled prelates, wherein he powerfully refutes the *Hereſy* of *Paul*, and ſoon after during this council died, having governed his Church 17 years. He was ſucceeded by *Maximus*, who had aſſiſted the martyrs in the *Decian* perſecution, and had been S. *Denis*'s companion in the confeſſion of his faith, and his baniſhment under *Valerian.* — S. *Denis*'s writings were very numerous, but we have little extant beſides the valuable fragments *Euſebius* has preſerved in his hiſtory. His ſtile is great and noble, his deſcriptions maſterly, his exhortations powerful, his *Polemics* irreſiſtible, his account of the doctrine and diſcipline of the Church exact. His moderation and prudence were conſpicuous in every affair; and the union of the *Chriſtian* world, next to God, was owing

ing to this illuſtrious peace-maker. His *Paſchal Letter*, beſides inſtructions for devotion, fixes the time of *Eaſter* mathematically: his letter *againſt Germanus* informs us of the perſecutions of *Decius* and *Valerian*, with his ſhare of ſuffering under them; that to *Hierax* of a riot that hapned then: his *Eaſter Homily*, *p.* 409. of a dreadful peſtilence.

6. In this council the biſhops drew up a confeſſion of faith, to which *Paul* was to ſign, or expect to be proceeded againſt according to the canons. The fear of being depoſed made him abjure his *Hereſy*, and ſubſcribe to the *Synodical Formula*. *Gregory Thaumaturgus*, *Athenodorus* of *Pontus* his brother, *Firmilian* of *Ceſarea*, *Hymeneus* of *Jeruſalem*, who had lately ſucceeded *Mazabanes*, *Helenin* of *Tarſus*, *&c.* upon receiving this ſubſcription left him in the peaceable poſſeſſion of his ſee. This indulgence ſeems to be partly owing to *Zenobia*, wife to *Odenatus*, who from a petty king of the *Palmyrians* had made himſelf maſter of the *Eaſt*. S. *Athanaſius* ſays ſhe was a *Jew*, inſtructed by *Longinus* in polite literature, and having a curioſity to know the *Chriſtian* religion, unhappily applied herſelf to *Paul* of *Samoſata*, who palmed his errors upon her, and obtained her protection. This queen inured her body to the fatigues of war, marching often a-foot at the head of her army, obſerving always this maxim to be obliging to ſuch as made uſe of her clemency, and be inflexible to tyrants. She epitomiſed the *Eaſtern Alexandrian* hiſtory; was well-verſed in the *Greek*, *Egyptian* and *Latin* tongues, and much

much celebrated for her chaſtity, good ſenſe, and manly courage. *

7. About this time *Gregory Thaumaturgus* went to receive his crown in heaven. In him the exterior talents of wiſdom and eloquence were joined with the gifts of prophecy and miracles. A prodigious number of them are recounted by *Gregory* of *Niſſa* and *Baſil the great*, of which here is an abridgment. As the ſaint was going to the town of which he had been made unwillingly Bp. he was ſurpriſed in the way by night and ill weather. To ſhelter himſelf from which he took up his lodging in an open temple of idols, arming himſelf with the ſign of the Croſs, and ſinging praiſes to the living God in this houſe of impiety. His prayers had ſuch power, that the devils loſt theirs of returning anſwers, and gave this paſſenger's adventure for the reaſon of their ſilence to the prieſt of the temple; who in a great rage purſued *Gregory* cloſe at the heels, and threatned to bring him before the magiſtrate. The ſaint without any concern replied, that at his command the ſpirit ſhould return, ſo writ immediately; *Gregory to Satan, enter.* The devil obeyed this writing, and the miracle was ſo extraordinary, that the prieſt ran after him to be inſtructed. *Gregory* did this, preaching the mercies of an incarnate God, and the abſolute dominion he had over the powers of darkneſs; and to chaſe away all kind of doubt, at the prieſt's deſire, promiſed to remove a rock. He only ſpoke the word, and, as if it had been animated with ſenſe, it changed its ſituation of itſelf,

itſelf, and became a trumpet of the faith and virtues of *J. C.* to the prieſt and *Pagans* of *Neo-ceſarea*, where this miracle was preſently noiſed abroad. They received him like an angel deſcending from heaven: and indeed his conſtant miracles ſpoke him one of a ſuperior order, as his burning charity entitled him a *Seraph*. To ſuch a perſonage the inhabitants referred their differences, made him the ſole *Arbiter* of their cauſes, and willingly ſubmitted to his determination. But his authority and councils were loſt upon two brothers, whoſe quarrels about a large fiſh-lake roſe ſo high, that they were at the point of cutting one anothers throats. To redreſs this the ſaint ſpent the whole night in prayers, and the next morning the lake was dried up and the ground fit to bear corn. Upon this their quarrel fell, and the brothers took up thoſe friendly ſentiments of nature, which intereſt had ſtifled in them ſo long. Another miracle of this admirable man was, that the river *Lycus* overflowing, men women and children came to beſeech him to protect them from the fury of the waters. He begged of our Saviour, who commanded ſea and winds, to manifeſt his power in his ſervant. In this pious confidence he placed his ſtaff hard by the approaching flood, and commanded the river not to paſs beyond it. The ſtaff grew up to a tree to be ſeen above an hundred years after, and was the *non plus ultra* of the inſulting waves. Theſe and other miracles had ſuch good effect, that at his death-bed, he had the ſatisfaction to underſtand, that in the whole town

there

there were but 17 *Pagans*, whereas at his coming to the biſhoprick there were exactly ſo many *Catholics*. He has left the Church the fruits of his erudition in his *Paraphraſe on Eccleſiaſtes* put among S. *Gregory Nazianzen*'s works, his *Panegyric on Origen*, his *Canonical Letter* preſcribing the forms and degrees of penance to thoſe who had fallen into great crimes by the incurſions of the *Barbarians*. *

8. S. *Felix* of *Nola*'s life penned by S. *Paulinus*, was like S. *Gregory*'s illuſtrated with many miracles. He was born at *Nola*, where, upon his father's deceaſe, he and his brother *Hermias* divided a large eſtate between them; *Hermias* taking to the army, and *Felix* to the Church. In his early years he was made lector, then exorciſt, and at length prieſt by *Maximus* a Bp. venerable for his great age and piety, who yet apprehending his own weakneſs fled to a barren mountain: and the perſecutors miſſing him diſcharged their fury on *Felix*, throwing him into priſon with chains about his neck and hands, with fetters for his feet, and broken potſhards for his bed. Mean-while, *Maximus* felt a more painful martyrdom on the mountain, where he lay ſtretched out on the bare ground without food or ſuſtenance, expoſed to the raw nightly damps of air, benummed with cold and hunger, depreſſed by years, and racked with the cutting thoughts of being ſeparated from his flock; but yet remained ſuperior by his faith to all theſe ills. God was pleaſed to relieve both him and *Felix*, after he had thus endeared them to him by their ſufferings. For, at midnight, an

angel ſhining with glory rouſed *Felix* from his ſleep, commanding him to riſe and haſten to *Maximus*'s aſſiſtance: at which his chains fell off, the priſon gates flew open, and he, like S. *Peter*, paſſed through the midſt of the guards aſleep, to *Maximus*, whom he found ſpeechleſs, and without any ſign of life but reſpiration, or without any nouriſhment at hand. In this diſtreſs he had recourſe to prayer, and obtained a bunch of grapes, which he ſpied on a buſh of brambles; then getting open his dried and ſhut-up lips, and infuſing ſome of the juice of the grapes into his mouth, he recalled his fainting ſpirits and the uſe of ſpeech. *Maximus* told him, that God had long promiſed him this happy hour, and now it was come he deſired he would make uſe of it to bring him back to his flock, which *Felix* did, taking him on his ſhoulders, bearing him with a miraculous haſte to his epiſcopal houſe, and conſigning him to the hands of an ancient ſervant-maid, of whom alone his whole family conſiſted. As he was going away the good old biſhop called him back, laid his right-hand upon his head, and begged the bleſſings of heaven for him. This delivery of *Felix* from priſon, with all the reſt that follows, hapned the ſame night.

9. *Felix* from thence went home, and abſconded there till the peace of the Church, which he daily prayed for, arrived. It was but a ſhort-lived one, but he diſpoſed it all to his neighbour's advantage in the public exerciſe of his zeal, which he did not intermit in the new perſecution. This redoubling the *Heathens* malice

lice towards him, they firſt ſearched his houſe, then ran ſword in hand to the middle of the town, where he was inſtructing the faithful; but when they came there, whether God changed his countenance, or dazzled their eyes, they did not know him. Some-body informing them of their over-ſight, they turned back to the ſame place; but the noiſe of the people giving him notice of it, he ſlipped into an old ruinous place juſt by: and the very inſtant after God cloſed up the place of his entrance with a freſh-ſpun ſpider-web, which the ſearchers ſeeing, tho' they were told he was there, thought it impoſſible, and ſo quitted their ſearch. Thence he went to dwell in an old dry ciſtern, where he was nouriſhed by another miracle, for an holy woman conſecrated to God, moved by his impulſe, without knowing what ſhe did, placed bread and other food for ſix months together on the ſide of this ciſtern, the deeper part of which generally ſupplied him with water, but when that was dried up by the ſummer-heats, he was refreſhed by the diſtilling drops of heaven. At ſix months end God commanded him to return to his people, now freed from the terrors of perſecution. A little after *Maximus* died, and every one deſired *Felix* might ſucceed him, on the account of his exemplary life and excellent talents of preaching; but the ſaint prevailed with them to confer that honour on *Quintus*, who had been ordained prieſt 7 days before him. And now *Felix*, who had triumphed over the terrors of death, had overcome ambition and the deſire of dignities,

ſhewed that he could ſubdue avarice, and root our every attachment to riches. For *Archelais* a wealthy pious widow, with many others, importuning him to recover his eſtate proſcribed in the perſecution (which he might have done without difficulty) and to accept ſome money from her, that he might thence procure a new fund of merits by his alms to the poor, he rejected the propoſal, as fearing, that the recovery of his riches might make him leſs capable of the rewards propoſed to thoſe that abandon them for *J. C.* In this view he rented three acres of ground, which he cultivated with his own hands, and by this means got food and garments, which he ſhared with the poor. Thus in an happy well-ſpent old age he paſſed to a better life; his body was interred a little way out of town in a monument of no great value (a *Pagan* emperor then reigning, by whom *Gallien* ſeems to be deſigned, and the perſecutions here mentioned, thoſe of *Gallus* and *Valerian*) where afterwards a magnificent Church was erected to his honour.

Of CHRIST 268 *to* 281. *Of* GALLIEN 15. *Of* CLAUDIUS II. 1, 2. *Of* AURELIAN 1 *to* 6. *Of* TACITUS 1. *Of* PROBUS 1 *to* 3. *Of* DENIS 10 *to* 12. *Of* FELIX 1 *to* 4. *Of* EUTYCHIAN 1 *to* 7.

1. WHILST *Gallien* lay diſſolved in ſloth and pleaſures, the world fell mouldring from his arms; but the loſs of diſtant places affected him very little, or not at all: and therefore when they brought him the news that

that *Egypt* was revolted and *Gallia* loſt, he coldly anſwered, what cannot we live without the linnen of *Egypt* and the tapiſtry of *Arras*. His father's captivity, freeing him from all reſtraint in his behaviour, did not much diſpleaſe him; and the world took notice of it, upon occaſion of his triumph at *Rome* for *Odenatus*'s victories over the *Perſians*. This brave general ſent the chiefeſt of them to *Rome*, who made a part in the emperor's *Cavalcade*. Some buffoons ſeeing them looked very buſily up and down, and being demanded what they looked for, they anſwered, the emperor's father. He had ſome good qualities, but all loſt in his bad ones. His eloquence was admirable, his flights of poetry ingenious, and his ſtrokes of rallery extremely beautiful. He was not only a learned prince, but a patron of learned men: he was prodigal, magnificent, courteous and mild, unleſs where any thing croſſed his pleaſures or downright affronted him, and then his rage knew no bounds. He did not naturally want courage neither, but his furious paſſion for diverſiſements kept him from the campaign, and when there, his impatience to return to the ſoft ſex would never let him expect for what a ſhort time would put into his hands of itſelf. At length marching againſt *Aureolus* to *Milan*, he was ſlain the 20th of *March*, by the contrivance of *Macrian* and *Heraclian*, to ſet up *Claudius* in his room.

2. *Claudius* was no ſooner emperor, but he enrolled *Gallien* among the gods, and ſettled the civil affairs of *Italy*. *Aureolus* ſent him over-

tures of accommodation, but he refuſing them, they came to battle, and *Aureolus* was ſlain. * Then a debate aroſe in the ſenate, whether it was beſt to ſend an army againſt the *Goths*, or againſt *Tetricus*, and others who uſurped the ſovereign authority. *Claudius* determined it againſt the *Goths*, for theſe, ſays he, are enemies to the ſtate, the others only to the prince. Theſe *Goths* entring into an alliance with the *Scythians*, *Sarmatæ*, *&c.* had to the number of 2000 veſſels, and an army of 320,000 fighting men. Notwithſtanding theſe prodigious numbers *Claudius* attacked, defeated them, covered the field with their bodies, the banks of the rivers with their ſpears, their bucklers, and ſwords; burned or ſunk the greateſt part of their veſſels, the reſt being loſt by a tempeſt: * and falling upon them again, gave them a total overthrow. But the plague being got into his army he died of it, being 56 years of age, at *Sirmium* in *Hungary*, 54 miles W. of *Belgrade*, much regretted for his extraordinary merit, his exemplary juſtice, love to his country, courage, ſweetneſs and temperance. All his predeceſſors virtues centred in him, and he was a perfect model to poſterity, in every thing but his cruelty to the *Chriſtians*. *Quintillus* his brother was choſen in *Italy*, both by ſenate and ſoldiers: but as the victorious army in *Thrace* proclaimed *Aurelian*, and *Quintillus* had not ſufficient forces to oppoſe him, he cauſed his veins to be cut, through which he made a ſecure paſſage to the empire for his competitor. —— S. *Denis* pope went the 26th of *December* to gather

gather the fruits of his labours. Among other biſhops he ordained, *Zama* the firſt of *Bologna* was one.—*Felix* a *Roman* ſucceeded him the laſt day of this year, and immediately writ to *Maximus* of *Alexandria* a letter, wherein are the following words: We believe in our Saviour *J. C.* born of the Virgin *Mary*; we believe that he the ſelf-ſame is the eternal Son of God and the Word, and not a man whom God has taken as a man diſtinct from him. For the Son of God being perfect God, was alſo made perfect man, being incarnate of the Virgin. This letter was levelled at the hereſies of *Sabellius* and *Paul* of *Samoſata.* *

3. He began to revive the errors he had abjured in a former council of *Antioch*, and therefore a new one was called there upon the ſame ſubject. *Malchion* a learned prieſt of that dioceſe diſputed with him, expoſed all the tricks and cunning fetches he made uſe of to diſguiſe his hereſy, ſo that *Paul* was condemned and depoſed, and *Domnus*, his predeceſſor *Demetrius*'s ſon, ſubſtituted in his place; of all which he gave an account in a letter ſigned by the members of this ſynod with this direction: *To* Denis (*of* Rome) Maximus (*of* Alexandria) *and to all our fellow-ſervants the Bps. prieſts, deacons, and the whole Catholic Church throughout the world:* Helen, Hymeneus, &c. In this epiſtle they tell, how that the depoſed Bp. had heaped up riches in abundance, by ſacrilege, extortion, *&c.* that he buſtled about with armed men at his heels, giving his orders in the ſtreets with a noiſy pride, and glorying more in

his office of *Ducenarius* (*i.e.* collector of *Zenobia*'s revenues) than that of Bp. that he ran down continually all the interpreters of Scripture before his time, and magnified himſelf upon all occaſions; that in his ſermons he was fond of a ſtage-applauſe, and diſſatisfied with thoſe men or women who did not clap their hands at his performance; that upon *Eaſter-day*, inſtead of the uſual hymns, he cauſed ſome to be ſung that were made in his own praiſe; that he kept ſuſpected women in his houſe, and allowed the clergy of his party to do the like; that infine tho' his ill life had rendred him unworthy of the biſhoprick, yet they did not deprive him of it ſo much upon that account, as for defending *Artemas*'s pernicious hereſy. *Paul* would not quit the epiſcopal houſe, and therefore the affair was remitted to the emperor.* He, tho' a *Pagan*, thought it indecent to meddle in eccleſiaſtic affairs, but adjudged the houſe to him to whom the biſhops of *Rome* and *Italy* ſhould ſend communicatory letters. This modeſty in an *Heathen* prince might ſerve to confound thoſe *Chriſtian* ones, who make no difficulty to enter the ſanctuary, and lay their hands upon the cenſer; being willing to take what belongs to *Cæſar*, but not to render to God the things that are God's.

4. *Aurelian*, who laſt year had routed the *Scythians* and *Germans*, and this year the *Germans* again, put to death all ſuch as were ſuſpected of having had an hand in a late ſedition, which made people ſay, he was a phyſician too much given to phle-

phlebotomy. However, his clemency appeared at the ſiege of *Thyana*. Being incenſed at their reſiſtance, he ſwore he would not leave a dog in the town alive. He took it by treachery; and as the ſoldiers were for pillaging it, and puting the inhabitants to the ſword in virtue of the emperor's oath, he commanded them to kill all the dogs, but not to touch one man. As he underſtood there, that *Zenobia* (who after her huſband's death had deſerted the *Roman* intereſt and governed in the *Eaſt*) was in *Antioch* with 70,000 men, he marched directly thither, and defeated her army. The queen rallied with freſh troops, but was overcome a ſecond time, and beſieged in *Palmyra* (now *Tadmor*) 110 miles S. E. of *Antioch*.* This ſiege ran out to a length, and the *Perſians* made great marches to raiſe it; but the emperor cut them in pieces, and took the town. She had ſtoln out from thence by night to retire into *Perſia*, but ſome light ſquadrons of horſe he had ſent after this lady took her juſt as ſhe was ready to paſs the *Euphrates*.* *Aurelian* put to death many of this great queen's followers, and kept her for the ornament of triumph, along with *Tetricus* an uſurper in *Gaul*; after which ſhe paſſed the remainder of her days at *Rome*, or at her country-ſeat near *Tivoli*. As to her conqueror, fluſhed with the ſucceſs of this occaſion, and the humble addreſſes of all the *Eaſtern* monarchs, an arrogant freak of vanity carried him to uſurp divine honours, which the ſervants of *J. C.* refuſing to pay, were made the victims of his fury. He was going to confirm this cruelty by decrees,

decrees, when a clap of thunder ſtruck the pen from his hand, and ſlackened the ſinews of his arm, which made him think of an higher power and let fall his deſign for the preſent. However, many ſuffered martyrdom, as *Athenodorus*, S. *Gregory Thaumaturgus*'s brother, and *Mamas* celebrated by the pens of SS. *Baſil* and *Gregory* of *Nyſſa*. In *Gaul*, *Columba* virgin, *Lavinian* Bp. of *Troy*, *Reverian* Bp. of *Autun*: In *Italy* at *Præneſte*, *Agapetus*, and at *Rome*, S. *Felix* Pope, who ſuffered the 30th of *May*; and the 18th of the following *June*, *Eutychian* a native of *Tuſcany* ſucceeded. *

5. *Aurelian* began to renew the deſign, fear had made him lay aſide, of perſecuting the Church, publiſhing decrees that breathed nothing but blood and cruelty. The effect of them was very inconſiderable; for God in his goodneſs was pleaſed to take away the life of the author. As he was upon his march againſt the *Perſians*, whom he had conquered in ſeveral battles, he threatned his ſecretary *Mneſtheus* to puniſh him for his extortion. *Mneſtheus*, who was very well acquainted with the emperor's temper, and knew that it was not his way to talk without being as good as his word, reſolved to be beforehand with him; for this intent he counterfeited his hand, and forged a liſt of perſons (of whom himſelf was one) ſentenced to death, who upon ſight of this bloody roll aſſaſſinated him betwixt *Byzantium* and *Heraclea*. *Rome* loſt in him an excellent general; for he wanted neither courage, conduct nor ſucceſs: he was a ſtrict obſerver both of civil and military

military diſcipline, but, in puniſhing the infringers of them, ſcrewed up his juſtice to ſuch a pitch as made it degenerate into a crime, which however was a ſafe-guard to the good and a terror to the wicked. The ſenate decreed him divine honours, and *Mneſtheus*'s impoſture coming to light, he and the reſt of the murderers were put to death, ſome immediately after, and ſome in the reigns of *Tacitus* and *Probus*.

6. The ſoldiery, reflecting on the unfortunate ends of the princes they had choſen, gave up the election to the ſenate; the ſenate referred it back again to the army: and in theſe diſputes of civility, backwards and forwards, they run out an *Interregnum* of above ſix months; at the end of which the 15th of *September* they pitched upon *Tacitus*, the ſon of *Annius* a *Roman* knight, who had been a ſenator and conſul, and deſcended from *Tacitus the Hiſtorian*. * He recalled his predeceſſor's edicts againſt the *Chriſtians*, and reigned to the general ſatisfaction of the public and the army; on whom he beſtowed the immenſe riches he poſſeſſed when a private perſon; notwithſtanding which, ſome fickle ungrateful ſoldiers murdered him the beginning of *April*. His favorite diverſion was hunting, and he took no ſmall delight in expences of ſplendor and magnificence; he had a great genius for architecture; and the modeſty, gentleneſs and ſobriety he had been trained up to from his youth he retained to his death at 75 years old; at which time he had ſo good a ſight, that he could read the leaſt written hand to a wonder.

wonder. His brother *Florian* ſucceeded, without the ſenate's conſent, and was ſlain two months after, as *Vopiſcus* tells us, or cauſed his veins to be opened at the news of *Probus*'s being elected emperor in the *Eaſt*, according to *Aurelius Victor*.

7. This *Probus* was a gardener's ſon, but his wiſdom, courage and other excellent qualities abundantly atoned for the meanneſs of his birth. He was a captain under *Gallus*, a colonel under *Valerian*, and governor of the *Eaſt* under *Tacitus*. At the beginning of his reign, *Manicheiſm*, which till now had almoſt confined itſelf to the capital of *Perſia*, ſpread to *Meſopotamia*. *Manes*, from whom this pernicious hereſy took its name, was infected with it after the following manner. One *Terebinthus*, a diſciple of *Scythian* a conjurer, finding that the *Perſian* prieſts oppoſed his deſigns, retired to a widow's houſe in *Paleſtine*, who upon his death became inheretrix of his mony and books, and bought a ſlave named *Curbicus*, whom ſhe afterwards adopted and cauſed to be inſtructed in all the ſciences of *Perſia*. After her death, he quitted the name of *Curbicus*, to blot out the memory of his firſt condition, and took that of *Manes*, which in the *Perſian* language ſignifies *Diſcourſe*; but in the *Greek* has alluſion to *Mania*, which ſignifies *Madneſs*. The ground-work of his errors was, that he held two eternal contrary principles, in no wiſe ſubordinate to one another; one of theſe he called the good principle, or God, the other the bad, whence proceeded the evil ſoul, the body,

and

and all corporeal beings; authoriſing his hereſy by a paſſage in 2 *Corinth.* 4. *v.* 4. where it is ſaid, that *the god of this world had blinded the eyes of thoſe who believe not.* Man's fleſh being, in this ſyſtem, the work of the evil principle, he taught that they did ſervice to the good God in all actions that tended to the diſgrace or ruin of the fleſh. In conſequence of this principle, he allowed his followers the promiſcuous uſe of women, with a full leave to plunge into all the carnal brutalities of the *Gnoſtics*, under pretence, forſooth, of affecting the fleſh with contumely. To hinder the growth of matter, he condemned marriage, if it tended to the generation of children, but was well enough contented with it in caſes free from this danger. On the ſame account he forbad his diſciples to give alms, and condemned the relicks of martyrs, becauſe they were corporeal, and conſequently bad. He uſed a different form of baptiſm from that of the Church, and in celebrating the *Euchariſt*, mingled ſuch abominations as make one tremble barely to think upon. He alledged that *Chriſt* had his reſidence in the ſun, the H. Ghoſt in the air, Wiſdom in the moon, and the Father in the abyſs of light. He denied the reſurrection, rejected the old law and part of the new, affirmed that a fatal neceſſity reigned over all our thoughts and actions, and abſolutely pronounced againſt free-will. He taught *Pythagoras's Metempſeuchoſis*, *&c.* But it is next to an impoſſibility to ſum up all the wicked tenets of this *Hereſiarch*, for, as S. *Leo* obſerves, tho' *Satan* erects a throne in every impiety

piety whatſoever, yet he ſeems to have fixed the ſeat of his empire, and built his ſtrongeſt fort in the madneſs of the *Manichees*, which does not conſiſt in a ſingle ſpecies of hereſy, but in a confuſed medley of all the errors, profanations and villanies under the ſun blended together; for the unlawful curioſity of *Magic*, the prophaneneſs of *Paganiſm*, the blindneſs of *Judaiſm*, in a word, all the blaſphemies and ſacrileges of other *Sects*, empty themſelves out into this common-ſewer of *Manicheiſm*. *

8. *Manes* met with the fate he deſerved. He had the inſolence to promiſe the king of *Perſia* he would cure his ſon by his prayers, and in confidence of them the credulous prince neglected the remedies of art, and ſent away his phyſicians. The patient died, and *Manes* was clapt into priſon, from whence he eſcaped, fled into *Meſopotamia*, and endeavoured to corrupt one *Marcellus*, a perſon no leſs noble by virtue than birth: but *Archelaus*, Bp. of *Caſkar*, brought him to a diſpute before *Pagan* philoſophers, phyſicians and rhetoricians. *Manes* made a wretched defence of his impious ſyſtem, and grew ſo deſpicable to all that country, that he ſhifted from place to place, till at long run he fell into the king of *Perſia*'s hands; who after many bitter reproaches commanded his officers to flea him alive, and caſt his carcaſs upon the dunghil, to be devoured by wild beaſts. His ſkin was ſtuffed up and hung upon the city gates. His followers honoured him as a martyr, and in memory of his being flaid with reeds they ſlept upon them. The chiefs of theſe were

Hermias,

Hermias, *Thomas* and *Adiamantus*; and thoſe illuſtrious perſons, whom God raiſed up to oppoſe them by their writings, were *Archelaus* of *Caſkar*, *Titus* of *Boſtra*, *Diodorus*, *Serapion*, S. *Athanaſius*, *George* of *Laodicea*, *Apollinaris*, and the two *Euſebius's* of *Ceſarea* and *Emiſſa*. But S. *Auſtin*, who knew thoroughly the ſect which he had once profeſſed himſelf, attacked them with the utmoſt vigour in ſeveral places, and particularly in his treatiſe entitled, *The Manners of the Manichees*; from whence I take this account, and many more particulars to be found in the notes.

9. *Probus* immediately puniſhed the author and accomplices of *Aurelian's* and *Tacitus's* deaths, and then led an army againſt the *Germans*, took 60 towns, defeated nigh 200,000 men, drove the reſt beyond the *Neckar* and the *Elbe*, and carried his victorious arms on farther, when nine kings threw themſelves at his feet and begged a peace. * Then he ſubdued *Sclavonia*, *Ruſſia*, and *Poland*, * paſſed into *Thrace*, * overcame *Saturnin* the *Gaul*, who had taken the title of emperor from the *Alexandrians*, *Proculus* a *Ligurian*, and *Bonoſus* a *Briton*, who had uſurped the ſame honours, for which he put *Saturnin* and *Proculus* to death, and forced *Bonoſus* in deſpair to hang himſelf. *Bonoſus* had formerly been employed in treaties with the *Barbarians*, in which his way was to drink them out of their ſecrets, he himſelf being never concerned, tho' he daily ſwallowed down a monſtrous deal of wine; on which account it was ſaid of him: *Here hangs not a man but a wine-caſk.*

Of

Of CHRIST 281 *to* 287. *Of* PROBUS 5 *to* 7. *Of* CARUS 1. *Of* CARINUS *and* NUMERIAN 1, 2. *Of* DIOCLESIAN 1 *to* 4, *and* MAXIMIAN 1. *Of* EUTYCHIAN 7, 8, 9. *Of* CAJUS 1 *to* 4.

1. AFTER theſe great exploits he made his empire enjoy the bleſſings of peace, and received the honours of a moſt magnificent triumph. * But the *Perſians* breaking the league they themſelves had petitioned him to grant, he concluded to carry the war into their country. Death prevented him, for the ſoldiers underſtanding that he often hinted in diſcourſe, that at the end of the wars he would either diſband a part of his army, or at leaſt make them earn the bread they eat by their labour, they reſolved to make away with him. As they were draining a great marſh near *Sirmium* his native town, they purſued him to a tower there and killed him in the 50th year of his age, and 6th of his reign. *Vopiſcus* gives us a very fine portraiture of this prince, as a perſon worthy of his name and ſtation, ſaying, that he inherited all his predeceſſor's virtues, and was infected with none of their vices.

2. *Carus* a colonel of the guards under him ſucceeded, and commenced his reign in revenging his predeceſſor's death. He created his two ſons *Carinus* and *Numerian Ceſars: Carinus* the elder was generally hated, and had ſcarce any good quality to recommend him, beſides his being favorable to the *Chriſtians*; whereas *Numerian's*

Numerian's rigour to them ſeems to be the only blot in his eſcutcheon. *Eutychian* the Pope was the firſt attacked, who finiſhed his well-ſpent courſe by martyrdom the 8th of *December*, and was ſucceeded the 17th by *Cajus* a *Sclavonian*. *

3. Upon the news of *Probus*'s death, the *Gauls* in the *Weſt*, and diverſe barbarous nations of the *Eaſt* took up arms againſt the *Roman* empire. *Carus* ſent *Carinus* againſt the firſt, and marched againſt the ſecond with *Numerian*. This expedition was much to his glory, for he conquered all *Meſopotamia*, took *Seleucia* and *Cteſiphon*, the ſtrongeſt cities in the *Perſian* monarchy; and was advancing farther, when his progreſs was ſtopped by death, the manner of which is thus related by his ſecretary *Calphurnius*. As *Carus*, our truly dear prince, lay ſick in his tent, on a ſuddain a hurricane aroſe, and caſt ſuch a darkneſs that we could not diſcern one another. Then thunder and lightning followed, like the continued ſhooting of fiery meteors from heaven, which ſtruck us with ſuch aſtoniſhment, that we did not know what we did, or where we were. Then, immediately after a thunder-clap more dreadful than the reſt, there was a cry, that the emperor was dead. The ſervants of his bed-chamber in grief for his death ſet fire to his tent: the flame whereof joined with the lightning occaſioned a diſcourſe, that he was killed with lightning. But as much as I know of the matter, I think it certain, that it was of his illneſs he died. — His actions were overſhaded by his predeceſſor's higher glories,

and yet, not being ſo much inferior to him, as ſuperior to others, we may, with *Vopiſcus*, rank him rather among the good than the bad princes. *

4. *Carinus* was immediately proclaimed emperor in the *Weſt*, and *Numerian* in the *Eaſt*. This laſt young prince almoſt loſt his ſight by continual weeping for his father; ſo that, his eyes not being able to bear the wind or ſun, he was uſually carried in a cloſe litter. This proved a temptation to the ambitious deſigns of his father-in-law *Aper*, who aſſaſſinated him to advance himſelf. To conceal his death, till he had ſettled his own intereſt in the army, and ſome troops of his party were come up, he ordered the litter to be carried as formerly; but the ſtench of the corps diſcovered the treaſon ſooner than he expected; whereupon he was ſeized, and *Diocleſian* being proclaimed emperor, he run this *Parricide* through the body, to fulfill the prediction of a *Liegeois Druid*, who told him he ſhould come to be emperor when he had killed *the great wild Boar*. Till this time he was always a hunting wild boars; but the prophecy was not to be underſtood of beaſts, but of this *Aper*, whoſe name, in *Latin*, ſignifies a *wild Boar*. Thus goes the ſtory, if it was not an invention of his own to excuſe the playing the part of an executioner the firſt day of his reign. The news of this election rouſed up *Carinus*, who left *Gaul*, with a deſign of diſputing the ſovereign authority with him in battle. * In the way he defeated one *Sabinus*, who had a mind to uſurp the empire to himſelf, and rallied

lied his forces to march againſt *Diocleſian*, who was likewiſe advancing towards him.

5. Theſe two rivals for the univerſe had frequent ſkirmiſhes, and came at long run to a ſet battle on the banks of the *Danube*. *Carinus* had the advantage of the day; and this guſt of good fortune blew up his inſolence to ſuch a pitch, that he now purſued all his criminal paſſions without the leaſt bounds or reſtraint; when a colonel, whoſe wife he had debauched, put a ſtop to them by revenging the loſs of his honour with the emperor's life.

6. *Diocleſian* was no ſooner thus luckily quit of his competitor, but *Elian* and *Amandus* in *Gaul* gave him new work, by taking the imperial purple. * This revolt, joined with the other diſorders of the empire, obliged him to make *Maximian* his copartner. This act in his favour was performed the 1ſt of *April*. He had been many years together *Diocleſian*'s fellow-ſoldier, and was very dear to him upon the account of his military virtues, but in a more ſingular manner for ſympathiſing ſo perfectly with him in his inveterate hatred againſt the *Chriſtians*. The perſecution of them was ſo acceptable to him, that the miniſters of different provinces were very glad to ingratiate themſelves by theſe barbarous methods. In *Rome* they were not ſuffered to buy or ſell any thing, to draw water, or grind their corn, without firſt offering up incenſe to certain little idols placed at the corners of ſtreets, at fountains, *&c.* But the cruelty of the torturers fortified the conſtancy of the martyrs. Hell had waſted itſelf in inventions to torment

them, and they received daily new vigour to ſuſtain them. Infancy had the courage of manhood, and old age did not ſo freeze up the blood in their veins, but that they found it boil over with the love of God and the zeal of defending his honour. The tender ſex ſmiled amidſt the ghaſtly ſwords of death and the complicated ſpectacles of blood and horror; and thought they ſhould violate the rites of marriage, unleſs they were their huſbands partners in martyrdom. The rich contemned the ſhining *Mammon* of the world, trampling their large tracts of land under foot, to mount up to better poſſeſſions in heaven. The poor preferred their indigence to imperial dignities, and having nothing to offer up to *J. C.* but their bodies, they made a voluntary holocauſt of them.

7. *Sebaſtian*, a captain in the guards, was beloved by the emperor for his valour and other virtues; but the principal one, of a truly *Chriſtian* zeal, he kept hid for a while, that he might be more ſerviceable to others. He relieved the poor by his riches, and fortified the weak by the ardor of his zeal and the vehemence of his diſcourſe. *Marcus* and *Marcellinus*, two noblemen and twin-brothers, had need of ſuch an aſſiſtant; they had borne their ſufferings with the higheſt bravery, and with joy received the ſentence of death; but a reprieve of thirty days being procured from *Chromatius* the prefect, their wives and childrens tears ſhook their reſolutions, and they were almoſt upon point of yielding, when this generous ſoldier rallied them back to victory. *Zoe*, *Nicoſtratus*'s wife (where the

the two brothers were kept priſoners) by virtue of the Croſs that *Sebaſtian* made upon her lips, recovered her tongue, which a diſtemper had taken from her 6 years paſt. She had no ſooner received this gift but ſhe magnified God in it, and made it the happy inſtrument of her huſband's converſion. *Tranquilinus* and *Marcia* the parents of *Marcus* and *Marcellinus*, and ſix of their friends, all perſons of condition, with many others, followed their good example, and were baptiſed by a prieſt called *Polycarp*. At the end of the 30 days reprieve *Tranquilinus* waited upon *Chromatius*, and after interchanging ſome civilities gave him the detail of his converſion, and the miraculous cure of his gout, with which he had been miſerably tormented upwards of 11 years. *Chromatius* laboured under the ſame diſtemper, but being perfectly inſtructed in the myſteries of the faith, he embraced it with his ſon *Tiburtius*, and was delivered at once from the errors of his mind and the pains of his body; having firſt beſtowed liberty upon 400 ſlaves, and broke in pieces with his own hands the idols of his cabinet, and the chryſtal inſtruments of aſtrology, extremely valuable. This illuſtrious convert was very beneficial to the faithful, for the poſt he was in gave him occaſion to furniſh them privately with thoſe neceſſaries they could not buy themſelves. But as theſe actions of charity could not long be concealed, he aſked the emperor's leave to retire to his *Villa* for his health, where *Polycarp* the prieſt attended him by the Pope's orders. Of thoſe who remained at *Rome* *Zoe* received firſt the

crown of martyrdom; ſhe was ſeized upon as ſhe was praying at S. *Peter*'s tomb, and refuſing to ſacrifice to *Mars*, was condemned to death. They hung her up to a tree, by the hair of her head, under which they ſet wet ſtraw and other ſmoaky matter afire that choaked her. The ſame night ſhe appeared to S. *Sebaſtian*, who recounted his viſion to the reſt, which made *Tranquilinus* break out into theſe words, *Shall we then ſuffer a woman to precede us in triumph, and be ſo degenerate as to lag behind our ſelves?* He no ſooner ſaid this, but he went to pray at the apoſtles tombs, it being their *Octave-day* the 6th of *July*, where the *Heathens* laid hold of him, ſtoned him to death, and flung his body into the *Tyber*. As *Nicoſtratus*, *Claudius*, *Victorin* and *Symphorian* were looking for it, they were apprehended, thrice put to the torture, and then caſt into the water with ſtones about their neck the 17th of *July*. *Tiburtius* ſoon followed; by his prayers he brought a young man to life that fell headlong from the top of the houſe, and preached *J. C.* the Son of the living God ſo powerfully to his parents, that they liſted themſelves in his ſervice, and received the ſignal of baptiſm. One *Torquatus* caſt a blemiſh upon this ſacred character by his diſſolute life, for which *Tiburtius* ſeverely reprimanded him; and the young libertine, tho' he ſeemed to take this correction in a friendly manner, yet the cankered malice of his heart was bent upon revenge. To accompliſh which, he cauſed *Tiburtius* and himſelf to be apprehended together; the judge aſked *Torquatus* what he was;

was; he anſwered, a *Chriſtian*, a diſciple of *Tiburtius*, and one ready to imitate him in every thing. *Tiburtius* told *Torquatus*, that his actions ſhewed he only uſurped that title, that he could ſee through all his maſks the farce he played, and that if he would appear barefaced he ſhould profeſs himſelf an informer, or take upon him the office of an hangman, and execute the bloody projects he had deſigned in perſon. The judge, cutting his diſcourſe ſhort, told him, that to worſhip a deſpicable crucified *Jew*, was an affront to his underſtanding, and to remain in ſo baſe a ſect was effectually to degrade himſelf from his nobility, and be expoſed to the puniſhments and death of ſlaves. And how mightily it makes for your honour, replied the ſaint, and what a ſubſtantial proof of your underſtanding do you give, in bending your knees to *Venus* an adultreſs; in offering up ſacrifice to *Saturn* a bloody parricide of his own children; in paying adoration to *Jupiter* ſullied with inceſt; and to *Mercury* made up of cheats and lies! This generous freedom enraged the judge ſo far, that he bid his miniſters ſpread burning coals upon the floor, leaving it to *Tiburtius*'s choice, either to put incenſe upon them by way of ſacrifice, or walk upon them barefoot. He choſe the better part; and after having made the ſign of the Croſs walked upon them unhurt, challenging the judge at the ſame time to put ſo much as his hand into hot water in the name of *Jupiter*. The judge imputed this miracle to magic, and condemned him to loſe his head the

11th of *Auguſt.* —— As for *Torquatus*, we ſhall find him informing againſt the martyrs of the following year, but we muſt now ſpeak of thoſe of the preſent one.

8. Of this number was *Geneſius*, a player by profeſſion. He uſed frequently to rally the *Chriſtians* upon the ſtage at *Rome*, to divert the emperor *Diocleſian* and the audience. One day, deſigning to burleſque the ſacrament of baptiſm, he perſonated a ſick man deſiring to be baptiſed: the prieſt and exorciſt came, when the grace of God by a viſion changed his heart, and made him adore thoſe myſteries he had ridiculed. He declared aloud, that he was a true diſciple of *J. C.* and renounced idolatry from that very minute; but this declaration was all taken for jeſt and grimace, and looked upon as a contrivance to make the ſcene more agreeable. He was brought to the ſtage-judge, before whom *Geneſius* declaimed with vehemence and elocution againſt the vanity of worſhipping ſtocks and ſtones. The emperor took theſe ſayings too at firſt for flights of the theatre, but perceiving that *Geneſius* was in earneſt, he made him be baſtinadoed on the ſpot, then carried to the prefect, who ordered, that lighted torches ſhould be applied to his fleſh mangled and torn with pincers and the horſe-rack; and then, finding theſe tortures made no impreſſion upon his conſtancy, that he ſhould be beheaded. Thus he made his laſt *exit* from the theatre of the world, and went off a ſuffering martyr, with the applauſe of all the bleſſed inhabitants of heaven, and the rewards

rewards of its ſovereign Lord, for acting his part ſo faithfully, and perſevering to the very end.

9. *Januarius* Bp. of *Benevento* in the kingdom of *Naples*, 30 miles N. E. of the capital town, was caſt into a fiery furnace. Coming out unhurt, he was ſent to *Pozzuoli*, and, with many *Chriſtians* impriſoned there, expoſed to wild beaſts: but they, as it were diveſted of their ſavage nature, paid a dumb reſpect to theſe holy martyrs, by lying down at their feet. Upon which, the hardened judge, far from being touched in their favour, ordered them to be beheaded. S. *Januarius*'s body was carried to *Naples*, where he is honored in quality of the principal patron of that city, which is happy under his protection; for his reliques have often ſecured it from *Veſuvio*'s flames, which threatned its univerſal deſtruction. His blood is kept congealed in a chryſtal phiol, but when brought to the martyr's head, it bubbles and boils up by degrees as if it was on the fire. This miracle I beheld myſelf in the year 1697.

10. The *Theban* legion, conſiſting of ſix thouſand men and upwards, were detached from the army in the *Eaſt* to join *Maximian* in his expedition againſt *Elius* and *Amandus*. At their coming he made a general review, tendered the oaths to all, and required their preſence at his idolatrous ſacrifices. The *Theban* legion, which was all *Chriſtian*, withdrew from the camp at *Octodorum* (now *Marigny*) to *Agaunum* (now *S. Maurice*) eight miles from thence, and ten from the lake of *Geneva*, to avoid the general impiety of their companions. *Maximian* ſummoned

moned them to *Octodurum*; and *Maurice* the colonel, and *Exuperius* the enſign, in the name of the reſt, ſaid they were ready to ſerve the emperor as courageous ſoldiers and *Chriſtians*, but that they would no more prove falſe to God by ſacrificing to idols, than falſe to their general by running over to the enemy. *Maximian* underſtanding their reſolutions decimated the regiment, that is, put to death every tenth man according as the lots fell out. Every one wiſhed they might come to this ſhare to gain the noble prize of martyrdom; and they had all their deſires at laſt, for, remaining with the ſame invincible firmneſs after the ſecond decimation, he ordered the other ſoldiers to put this illuſtrious legion to the ſword. They, inſtead of being ſtruck with horror at this bloody maſſacre of their companions, revelled amidſt their ſlaughtered carcaſſes, and with the money they got for their cloaths worked themſelves up to an extraordinary pitch of mirth and jollity. A veteran ſoldier, *Victor* by name, paſſing by, demanded the reaſon of it, which he had no ſooner heard, but the tears dropped ſilently down his cheeks, and he was for ſtealing away from ſuch a frightful banquet, when the feaſting crew aſked him if he was a *Chriſtian*. Upon anſwering that he was, they without any more ado diſpatched him, and thus he became united to the *Theban* legion in death, tho' of another legion before.

11. At this time it is thought, that S. *Iſidore* ſuffered martyrdom with his brother *Pierius*; but it is probable, that *Pierius* was not a martyr,

in

in the ſtrict ſenſe of that appellation. *Pierius* was a prieſt of *Alexandria*, who led an auſtere life, had embraced voluntary poverty, and inſtructed the people there, under *Carius* and the beginning of *Diocleſian*'s reign. He was well verſed in logic, and compoſed ſeveral treatiſes, extant in S. *Jerom*'s time, with great eloquence. *Photius* mentions a work of his containing 12 volumes, but does not acquaint us with its name. He mentions alſo an *Homily* of his upon *Eaſter Eve*, wherein he diſcourſes of the cherubins that *Moſes* placed over the ark, and a *Commentary* upon S. *Luke*'s Goſpel, in which he proves, that the honour and irreverence done to the image, is effectually the honour and irreverence of the perſon it repreſents. His ſtile, according to the ſaid *Photius*, is ſmooth and perſpicuous, flowing gently and with an *extempore* air of eaſe.——*Anthenogenes* confeſſed his faith in the fire, having firſt compoſed an *Hymn*, wherein he ſpeaks of the Trinity.

12. From the days of king *Lucius* till now, the *Chriſtians* in our *Britain* enjoyed their religion in quiet, amidſt the dreadful ſtorms of perſecution, that threatned the Church in other parts of the world. But *Maximian*'s bloody temper would no longer allow our iſland that happineſs, but the faithful were ſought for every-where to puniſhment, injuries and death. At this time *Amphibalus*, a prieſt, came to *Verulam*, and was entertained by *Albanus* an *Heathen*, who out of the natural goodneſs of his temper gave him refuge and lodging in a little cottage of his, adjoining to the houſe. *Amphi-*

balus

balus made returns of gratitude, preached to him *J. C.* and obtained by his prayers the converſion of his benefactor. The governor having ſome inklings of this matter, ſent ſoldiers to ſearch for *Amphibalus*; but *Albanus* having already conveyed him away in his own cloaths for a diſguiſe, and put on his gueſt's *Caracalla* or long robe, he was apprehended in this dreſs. Coming to the tribunal, and refuſing to ſacrifice, he was cruelly whipped, and then condemned to be beheaded. There was a river in the way to the place of execution, and thouſands of people of all ages, ſexes, and degrees, aſſembled together to be preſent at his martyrdom. They were in ſuch prodigious numbers, that they choaked up the bridge, and there was no paſſing for them till night. Upon this the ſaint had recourſe to prayers, which had the force to divide the running waters, and frame, as it were, two liquid walls, for the multitude to paſs between them. This miracle was followed by another; for the ſoldier who was to do the execution caſt himſelf at the ſaint's feet, profeſſed himſelf a *Chriſtian*, and deſired to die for or with S. *Alban*. A new executioner was choſen, whoſe eyes dropped out as he diſcharged this office, and the former one loſt his head with S. *Alban* the protomartyr of *England*. His feaſt is kept the 22d of *June*, a ſtately abbey was built in his honour, near the place of his martyrdom, and the multitudes of pilgrims that reſorted out of devotion to his ſhrine, have teſtified in all ages the benefits they have received there, by the merits of this illuſtrious ſaint.

Julius

Julius and *Aaron*, citizens of *Caerleon*, being zealous confeſſors of *Chriſt*, were alſo apprehended, and had their limbs torn aſunder by racking tortures unto death. *Stephen* and *Socrates* ſuffered on the ſame account, and the blind zeal of the *Heathen* magiſtrates and people inflamed them to practiſe the moſt horrid butcheries upon the *Chriſtians* of both ſexes throughout *Britain*. Some of them dreading this violence hid themſelves (ſays *Gildas*) in woods, deſarts, and caves of rocks, expecting from God, the juſt Judge of all mankind, when he ſhould pleaſe to execute his judgments on the perſecutors, and reſtore liberty and ſafety to their own ſouls.

Of CHRIST 287 *to* 301. *Of* DIOCLESIAN 4 *to* 18. *Of* MAXIMIAN 2 *to* 16. *Of* CAJUS 4 *to* 13. *Of* MARCELLINUS 1 *to* 10.

1. THEIR expectations were not long fruſtrated; for civil wars blunted the edge of the perſecutor's ſword. One *Carauſius* had been ſent with a great fleet to ſcour the ſeas from pirates: as he was an expert ſeaman he ſeldom wanted ſucceſs, but his covetouſneſs hindered him from making advantage of it to the common good; for the booty he took from them he neither reſtored to the owners nor conſigned to the public treaſury. *Maximian*, incenſed at theſe proceedings, determined to put him to death, and *Carauſius* to prevent it ſailed off with his fleet to *Britain*, and cauſed himſelf to be proclaimed *Auguſtus* there. Under

der him the Church ſuffered no formal perſecution, tho' the ſoldiers inured to blood and plunder made a dreadful havock amongſt its members.

2. In other places they did not come off ſo eaſily. In *Gaul Donatian* and *Rogatian* brothers were beheaded for their faith at *Nantes*: *Firminus* Bp. *Victorius*, *Fuſcus* and *Gentius* at *Amiens*: at *Auguſta* in the *Vermandois* S. *Quintin*: at *Soiſſons Criſpin* and *Creſpinian*: in *Aquitain Capraſius* Bp. of *Agen*, *Tiberius*, *Modeſtus*, *Ferreolus*, *Florentia*, &c. at *Marſeilles Victor*: and *Dionyſius* at *Arles*. — In *Cilicia Claudius*, *Aſterius*, *Neon*, *Domnina*, *Theonilla*; *Coſmas* and *Damian* ſuffered under the proconſul *Lyſias*. Theſe two laſt were phyſicians by profeſſion, who made their art inſtrumental to the healing of ſouls as well as bodies; preaching the Goſpel to the *Infidels* in their ſickneſs, and confirming the *Chriſtians* in their faith. For which *Lyſias* the governor put them to various torments: from ſeveral of them they were miraculouſly delivered, but God ſuffered them at laſt to expire under their force, that they might not finally be deprived of the crown of martyrdom. In which theſe brothers made ſtricter the alliance of blood they had received in coming from one and the ſame mother's womb. *Torquatus* at *Rome* informed againſt *Caſtulus*, who was flung into a ditch, and ſtifled with the heaps of ſand they threw upon him. The two brothers *Marcus* and *Marcellinus* were next impeached, faſtened to a ſtake, and had their feet pierced with ſharp nails. They remained

remained in this poſture a day and a night, and inſtead of complaints they ſung that verſicle of the *Pſalms: O how good and pleaſant it is for brothers to dwell together.* This firmneſs made the judge's fury order the ſoldiers, with their lances, to open a paſſage for their ſouls to a better life. *

3. The following *January* S. *Sebaſtian*, who had confirmed theſe heroes in their generous reſolutions, was brought to *Diocleſian*, as an enemy to the gods and the *Roman* empire. The prince rated him as a perſon that had abuſed his goodneſs in advancing him to ſo eminent a poſt as that of captain in his guards, and taxed him with the blackeſt ingratitude, in contemning his benefactor and following the God of the *Chriſtians.* The ſaint replied: that he had daily offered up his vows for the proſperity of his imperial majeſty and the empire committed to him, but thought it ridiculous to beg heaven's protection from dumb and inanimate idols. The emperor, highly incenſed at the generous liberty of this diſcourſe, commanded the ſoldiers to ſhoot him to death out of hand with arrows. The martyr's heart had long before been transfixed with the darts of divine love, and therefore he could not but with open arms bid welcome to theſe winged meſſengers of fate, which he received in ſo great a number that he was given over for dead. But *Irene*, the martyr *Caſtulus*'s widow, coming to give his body the rites of burial, was ſurpriſed to find him alive; ſhe carried him home, and in a few days he was perfectly recoved of his wounds. The *Chriſtians*

who

who in numbers thronged to ſee him, deſired he would retire; but having by prayers implored the H. Ghoſt's direction, he placed himſelf on an eminence in the emperor's way, and boldly remonſtrated to him his injuſtice, in perſecuting thoſe who daily offered up prayers for his ſafety. The emperor put an end to his diſcourſe by giving orders to whip him to death, and caſt his body into a ſink, to deprive the *Chriſtians* of an object of their veneration. But the ſaint, appearing in the night to *Lucina*, a widow of quality and exemplary life, told her where his body lay, who took it up and buried it in the *Catacombs*, and attended it there thirty days. ()

4. The *Manichean* hereſy ſpreading wide in *Africa* at this time, the emperor writ to *Julian* the proconſul, to burn the ring-leaders of this ſect alive, to confiſcate the goods of their followers, and afterwards cut off their heads. This letter bears date the laſt of *March* at *Alexandria*, where another *Hereſy* ſprung up. One *Hierax* an *Egyptian*, who had ran through all the *Grecian* ſciences, and was particularly verſed in aſtrology and magic, was the author of it. Inſtead of reading the Scriptures with humility, and following the approved interpretations of the holy Church, he choſe to go a by-way that led to dreadful precipices. He denied the reſurrection of the body, and ſalvation to married people. He taught that children dying before the years of diſcretion did not ſee God; that paradiſe was no ſenſible place, but only the joy and ſatisfaction of the ſoul; that *Melchiſedec* was the H. Ghoſt. He diſtinguiſhed the

ſubſtance

ſubſtance of the Word from that of the Father, and compared it to a lamp that has two wicks, as if there had been a middle nature, of whom both borrowed their light. He compoſed ſome *Pſalms*, and a treatiſe *Of the ſix Days Work*, childiſhly fabulous; and by an affected piety gained many followers. *

5. *Achilleus* an ancient commander in *Egypt* proclaimed himſelf emperor there, *Julian* with the *Quingentians* uſurped *Afric*, and the *Perſians* under *Narſes* made terrible irruptions in the *Eaſt*. * To quell theſe ſeditions, and to fix the empire faſt upon four pillars, *Diocleſian* and *Maximian* by common conſent adopted *Conſtantius* (*Chlorus* or *the Pale*) and *Galerius* emperors. And to confirm this adoption by alliance, *Conſtantius* married *Theodora*, *Maximian*'s daughter-in-law, and *Galerius*, *Valeria Diocleſian*'s daughter, being enjoined at the ſame time to put away their former wives. Upon this, *Conſtantius* parted with *Helena* a *Britiſh Chriſtian* lady, to whom he had been married 18 years, and by whom he had a ſon called *Conſtantine* (*the great*) the ſecond year of their marriage. This ſon he left with *Diocleſian* as a pledge of his fidelity, whilſt he went againſt *Carauſius*. In this expedition he took *Bulloign* by ſtratagem from him, * expelled the *Franks* out of *Holland*, where he had the news that *Carauſius* was ſlain by his chief favorite *Allectus* * * who held the government of *Britain* two years * and in the third 296 was overcome by *Conſtantius*. —— Mean time at *Rome* Pope *Cajus* received the crown of martyrdom the 22d of

April, and 11 days after, *Marcellinus* ſucceeded him. *

6. *Conſtantius*'s victory was to the univerſal ſatisfaction of the *Britiſh* nation, they had experienced his clemency in his former government there, and his courage at preſent in reſcuing them from the tyranny and oppreſſion under which they had labored nine long years. The *Chriſtians* had an extraordinary part in the common joy, for he permitted them to rebuild many of the Churches which in the late troubles were totally deſtroyed. The fate of other countries was very different, where troops of *Chriſtians*, and ſoldiers moſt particularly who ſerved the emperor, were put to death for not deſerting the *Militia* of *J. C.* * But *Maximian*, ſeeing that thoſe men who in the field had looked death in the face, could with the ſame undaunted courage behold him upon racks and tortures, changed his form of puniſhment and made them work at the *Thermæ*, or *Public Baths*, which he began to build this year, and which were finiſhed only 7 years after. Thoſe at *Rome* he called *Diocleſian*'s, and gave his own name to thoſe of *Carthage*. It is impoſſible to expreſs the drudgery, fatigues, and outrages, which the faithful met with in working at this fabric, or the number of thoſe who ſeverally periſhed by this ſlavery, and by the execution of the ſanguinary edicts gilded over with the ſpecious titles of law and equity. Time which has defaced the moſt magnificent ſtructures has ſpared a great part of theſe, which are now conſecrated to the honour of the bleſſed Virgin under

der the title of our *Lady of Angels*, and belong to the *Carthuſians*, whoſe purity of life makes them in a manner emulate thoſe bleſſed ſpirits, and whoſe auſterity and voluntary ſufferings in the peace of the Church bear a kind of reſemblance with a continual martyrdom.

7. *Conſtantius*'s part of the empire, that ſtood leſs expoſed to the cruelty of idolaters, had this year *Marcellus* and *Caſſian* martyrs at *Tangiers* a city in *Africa*, 33 miles S. W. of *Gibraltar*. *Marcellus* a captain in the *Trajan* legion, upon the 21ſt of *July* (a day of public rejoicing, probably on the account of the emperor *Maximian*'s birth-day) threw down his military belt and ſtaff, ſaying: I will not adore your gods of wood and ſtone . . . if one cannot bear arms without ſacrificing to them and the emperors, I willingly lay down my office, and for ever bid adieu to martial honours. Upon this he was caſt into priſon till the feſtival was over, and then perſiſting in his former reſolution, was carried to *Tangiers*, where repeating what he had ſaid before, *Agricolaus* the judge pronounced the ſentence of his death, for violating his military oath and ſpeaking words of fury. *Caſſian* the ſecretary, who had hitherto taken all the notes of *Marcellus*'s trial, hearing this ſentence was ſtruck with horror at it, and throwing his papers on the ground, cried out, that *Agricolaus* had dictated to him an unjuſt ſentence; for which he was ſent to priſon. *Marcellus* beheld this triumph of *J. C.* with a joy that ſhone on his face viſible to all the ſpectators, and which was heightened by his approaching

proaching martyrdom the 30th of *October*, when he was beheaded; and *Caſſian* being again interrogated, and giving much ſuch an anſwer as *Marcellus*, was joined to him the 3d of the following *December* by the ſame happy death.

8. *Hymeneus* Bp. of *Jeruſalem* died, and was ſucceeded by *Zambdas*. () S. *Theonas* the 16th Bp. of *Alexandria*, who had ſucceeded *Maximus* in 282, having for 18 years ſhewed himſelf a worthy paſtor of ſouls, alſo departed this life. We have no account of any of his writings, but a letter he wrote to *Lucian*, head chamberlain to the emperor, and a faithful ſervant of *Jeſus Chriſt*, to whoſe knowledge he had brought the *Privy-purſe*, and ſeveral others of the houſhold. This letter, tho' directed to *Lucian* only, lays down rules for the comportment of all the *Chriſtians* in the family, exhorting them to become, by their fidelity to their prince, an honour and advantage to the faith they profeſs; to fly envy, ambition, and bribery; to temper the nice extremes of diſtant virtues, of magnificence, neatneſs in dreſs, mirth and gaiety, with modeſty and humility; and to paſs through the temporal goods of this life, with their hearts continually fixed upon the eternal joys and promiſes of the next.

The End of the Third Age.

MUSEUM BRITANNICUM